THE SRIMAD-BHAGABATAM

VOL. I

J. M. SANYAL

THE
SRIMAD-BHAGABATAM
OF
KRISHNA-DWAIPAYANA VYASA

Translated into English Prose from
the original Sanskrit text.

BY

J. M. Sanyal

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FOREWORD

The Srimad Bhagabatam was composed by Vyasadeva under instructions from Narada in order to attain that ever-lasting peace which he could not derive even after the composition of the Mahabbharata and the compilation of the Vedas. Every page of the sacred Purana abounds with charming and ennobling hymns in praise of the Almighty God and the Purana describes the divine sports (lila) of the Lord in detail, so that even a mere reading of the sacred book ensures some amount of spiritual progress to the most ordinary man. This sacred piece of literature is invaluable to the adept who discovers in it all the secret mysteries of spiritual discipline (Sadhana), and pleasing to the ordinary man who finds himself absorbed in the charming narratives about the birth and the action of Sri Krishna.

Like the Bhagabat Gita, it is a wonderful book of synthesis and the narrow partisan spirit displayed by the Purana literature in general, is entirely absent from it. Jnana, Bhakti and Karma, are assigned their respective spheres ; Karma is prescribed for the attached (Asakta), Jnana, for the detached (Virakta), and Bhakti for those who are neither very much attached nor very much detached and indifferent. It preaches *Bhagbat-dharma* or the religion of Love that is as universal in application as catholic in its principles, that is as safe as sure, as easy as efficacious.

The Bhagabatam declares incessantly that God alone is, everything else is not. God alone was before creation, He alone is after creation, and He alone will remain after destruction. God exists in all things of this universe and yet He transcends them infinitely. To realise God everywhere and always and in every situation of iife is the be-all and end-all of life, and attaining God-consciousness, the human being reaches consummation. The Bhagabatam tells us that the only problem for the seeker of truth is to find out the All-Pervading Being that exists always and everywhere, and shows us the ways for attaining the answer to the Problem.

The Srimad Bhagabatam is at once a philosophy and a religion, a practical guide and a direct healer. It teaches us that One

Absolute God alone is and that God-consciousness alone can yield salvation, shows us the way to attain God-consciousness, and attempts to fill the reader with God-consciousness at almost every page. It is really a wonderful book and it unquestionably deserves the widespread popularity that it enjoys. It is the richest treasure hidden in the bosom of the liberated, the incomparable solace to the disturbed soul and the Guiding Angel to the lost wayfarer.

The Oriental Publishing Company has undertaken a great and noble task. The rich lore that is embodied in the Srimad Bhagabatam ought to be within easy reach of all, and an English translation of such a work is no doubt highly needed. Such a great task can be accomplished only with the help and sympathy of the reading public, and I hope that sympathy will certainly be extended to the Publishers.

Dated, Calcutta,
The 1st. July, 1952.

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THE

SRIMAD-BHAGABATAM

BOOK I

CHAPTER I

Om! Maharshi Krishna-Dwaipayana Vyasa, the son of Parasara, could not feel full complacence even after the composition of the sacred Puranas and a thorough study of the numerous scriptures. Thereupon, Devarshi Narada advised him to set his mind on composing a sacred book full of the glories of God. In compliance with the Devarshi's advice, Vyasa, the illustrious sage, undertook to compose the wonderful Purana, the Srimad-Bhagabatam. Before, however, actually commencing the composition, the great Rishi Dwaipayana, first of all, meditated upon the Most High in these terms :—

"Let me meditate upon the Absolute Truth, whose Being bestows reality upon all created things, and due to whose want of support things like 'sky-flower' etc. are altogether unreal, who is the source of the creation, preservation and destruction of the universe, who is omniscient and all powerful, who revealed in the mind of the Prime Poet, the four-faced Brahma, the Vedas which the wise also fail to appreciate fully, due to whose underlying essence, the unreal creation of the threefold Gunas (Sattwa, Rajas, and Tamas) assumes the semblance of reality, just as there is the illusory appearance of water in mirage and crystal, and whose self-effulgence always dispels the darkness of ignorance which otherwise fails to find out his real essence."

In this highly esteemed sacred work, Bhagabatam, composed by the renowned Rishi Vyasa, is promulgated the ideal of a lofty religious conception which is the delight of the spiritually minded people who are by nature free from dross and untainted by envy. Herein contained is the blessed knowledge of the Supreme Good which radically removes the root cause of the three forms of miseries of mankind. Other scriptural texts, though not altogether useless, take a long time in producing the correct comprehension of the Reality of God, and prescribe arduous exertion on the part of their followers for the achievement of the same. Fortunate are, however, the people who ardently aspire after hearing the narration of the Bhagabatam, containing comprehensive knowledge about the Most High—the knowledge which immediately throws an influx of light on the mind full of the darkness of ignorance, and piously illumines the innermost recesses of the heart and reflects there the beautiful image of God.

"O ye appreciative and thoughtful ones! The Divine Sage, Narada, brought down from Heaven this Purana full of the glory of God,—Bhagabatam,—the most efficacious fruit of the ambrosial *Kalpa* tree (capable of conferring bountifully anything asked for) constituting the Vedas,—and made it over to me. I then in my turn imparted this Divine knowledge to Suka, my son. Thereafter, Suka recited and circulated the Purana to the illustrious saints and sovereigns of mankind. Drink, ye virtuous readers, time and again, the elixir—the juice of that ambrosial fruit—all throughout your life till ye have acquired the beatitude of final emancipation." [1—3]

QUERY OF THE RISHIS

In days of yore, in the *Naimisha* forest, the sacred land of *Vishnu*, Saunaka and other sages, with a view to acquiring the virtue of attaining the *Region* of *Hari*, set themselves in performing the sacrifice known as *Satra*, which was to last for long one thousand years. Once, at the dawn of a day, Ugrasrava, surnamed Suta, of great renown, approached the great sages of rigid vows, sitting at their ease after finishing the morning oblations to their respective fires. The Rishis present felt exceedingly glad to see him come of his own sweet accord. They paid due respects to him, and on seeing him comfortably seated, they very endearingly addressed him thus :—

"O thou stainless one, not only you have gone through the *Mahabharata* and the other various historical chronicles, but you have also properly explained and elucidated them. By the grace of the great Rishi Vyasa, of supreme knowledge of the Vedas, as also of the other Rishis of world-reknown, having full knowledge of the phenomenal and transcendental aspects of the Godhead, you too know in their minutest details all the scriptural works known by them, for the Preceptors-are known to be unstintedly imparting the knowledge of even the most secret and subtle subjects to their dearest disciples. O Suta, you having thorough and profound study and knowledge of various sacred works of the three worlds do thou, accomplished in speech now recite to us what in your esteemed opinion is conducive to the supreme good of man." [4-9].

"O thou saintly-minded one ! In this *Kaliyuga*, most men are short-lived, idle by nature, dull in intellect, over-whelmed with adversities and afflicted with ailments etc., and so they can not be fairly expected to derive much benefit for themselves from a thorough study of the Scriptures, numerous in number when viewed separately. Besides, the rites prescribed in the different scriptures are countless, and are, therefore impracticable to be fully observed during the short span of one's life, for fully realising the desired virtue. Do thou, O holy minded one, threfore, select and recite for the good of men the points of special merit in brief of all the scriptures, which will purify the soul." [10-11].

"O Suta ! It, is indeed true that *Hari*, the ruler and guide of all faculties and things of the universe, manifests Himself in wordly forms for the protection, sustenance and benefit of the pious ones. And thou knowest for what in particular, He was born of Devaki and Basudev. We are very eager to hear about it, and it behoveth thee, therefore, to narrate it to us. In this world, men are helplessly entangled in the meshes of attachment and fascination, but mere utterance of the sacred name of the Lord instantly emancipates them, the Lord who terrorises terror itself; under whose protection pious sages, moving in the path of virtue, infuse purity in the minds of those that come in contact with their sacred association; the Ganges flows from whose feet and floods the three worlds with sacred water. The good deeds of the Lord are glorified and praised by sages of high renown; who could, therefore, be desirous of purity and yet will not praise or hear the adoration by others of the sacred name of the Lord, which instantly sanctifies the sinful influences of *Kali*? Oh the good deeds of God! He, in his kindness and playful revels, manifested Himself as *Brahma*, the creator of all created things, and *Rudra*. the destroyer of the creation; and Narada, the divine sage, and other sages of high esteem always sing of His glorious achievements under various manifestations. Do thou also narrate to us now the sacred stories of the incarnations of the Lord, and we are very eagerly assembled here to hear the glories of the Lord sung by you—good betide thee!"

"O thou foremost of the learned ones! Do thou recite to us the various forms of incarnations adopted by Him under the cover of *Maya*, His own illusive will. Insatiable is our earnest craving to hear the recitation of the glories of God, for the more we hear of them, the more grows our desire to hear them. Every one should learn the uncommon and wonderful deeds performed by the Lord, in deeply disguised mortal forms, as Rama and Kesava." (12-20)

"O Suta! Being afraid of the sinful influences of *Kaliyuga* that approaches, we have engaged ourselves in a sacrificial rite of long duration here, in this divine land of sacred celebrity. We have enormous leisure to wait on you at ease and to hear from you in detail the discourse on God and His glories. We were verily anxious to tide over the ocean of evils of *Kali*, so destructive of all that is holy, and by the grace of the merciful God, you have been brought in there asa pilot, Suta! We would ask of you another thing in this connection. Now, that Sreekrisnna, the main stay of piety, and the coat of mail to religion, has merged into His real Divine Spirit and withdrawn to Heaven, do thou tell us, who now in mortal form is the main stay and protection of piety ?" (21-23)

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CHAPTER II

Ugrasrava, the son of Lomaharshana, being pleased with the aforesaid queries of the Rishis, and with due respect shown to them, began:—

"I do bow down to the son of vyasa, the well renowned Suka, who, while roaming about alone in the world having taken initiation in Sannyasa, was followed and repeatedly called by his father, Krishna-Dwaipayana Vyasa, crying aloud O my son,' deeply moved as he was due to the separation of his dear son; who by his subtle power of yoga was able to respond to the call of his father by pervading his soul through a tree. This Purana is of immensely mysterious purport, the essence of all the Scriptures, and like lamp dispelling darkness, it dispels ignorance of the soul and illumines it, and opens out the avenue of a religious land, And I do now humbly take refuge with the son of Vyasa, the illustrious Suka, who having been moved by compassion towards the worldly-minded people, unfolded the deep mysteries of the Purana. And I do also bow down to *Narayana*, *Nara*, *Superman*, the goddess *Saraswati* and Vyasa. (1-4)

"Rishis ! Your queries please me much inasmuch as they relate to *Hari*, and are as such highly benign to the mortals. What else in this earth could be more efficacious and pleasing to the soul ? The Supreme religion of the people consists in the self-less devotion to the Lord, and not in the rites performed with a view to attaining heaven and happiness. Devotion to Narayana begets aversion to the world and knowledge of the self. The knowledge of the self, sublime as it is, is free form dry and nonsense argumentation. O Ye Munis The religion that does not spontaneously generate interest and earnestness in discourses on Hari is useless and absurd, so that even when duly practised that knowledge would not yield any virtue, but would end in toil only. There should be no worldly interest in the religious rites practised for the acquisition of Salvation In the opinion of many, satisfaction of desire is not the object of wealth. Satisfaction of the senses, again, could not be due to worldly enjoyment, for worldly enjoyment is possible only so long as one lives. The goal of life is not therefore, to practise piety for the acquisition of Heaven etc., the real aim of life being enquiry after *Tattwa* (the Truth). There are many who would confuse Tattwa with religious rites; that is not, however, correct. According to the Tattwa-jnanis, Tattwa is eternal knowledge of uchangeable merit. The followers of Veda would call it *Parama*; the worshippers of *Vishun* call it *Paramatma* (the Super-Soul); the devotees would name it as *Bhagaban* (Possessor of wealth and power). (5-11)

Sages having implicit faith would first of all follow Vedanta which produces in them aversion to the world, and then in their sublime soul they behold the Super-Soul.

Therefore, Ye Rishis, foremost of the Brahmanas. When the religious rites performed by the people according to the order of their caste-division, satisfy the Lord Hari, then only those rites bear fruit. For these reasons the devotees are to devotedly listen to, sing on, meditate upon and offer worship to *Bhagaban*, their protector. (12-14).

"O Ye Munis! Who will lack in eagerness to listen to discourses on Him, through meditation on whom, as with a sword in hand, the learned ones would cut through the meshes or bondages of actions. By pilgrimage or by performance of such other sacred works people serve God and thereby they derive regard for religion; regard begets desire for hearing, which in its turn produces earnestness. Taste for the discourse on God drives all evils, for, those who hear discourses on Him, are saved by the Protector of the pious ones, by entering into their hearts from all troubles within and without that are due to desire and lust etc. When all evils eliminated and discarded through regular service to, God, there arises unflinching devotion to the glorious Lord. At that time undue cravings and avaricious affections that are due to predominance of *Rajas* and *Tamas* cannot move the mind, and thus the pure soul of spiritual fervour becomes translucent and remains satisfied. (15-19).

"Acquiring satiety through devotion to God men disentangle themselves form the bondage of the world, and knowledge of the self or *Tattwa-jnana* dawns upon them, and spontaneously with the advent of the knowledge of the self they meet with their real-self' The bonds of illusion forged by egoism fall off, doubts are driven away, and the actions that did not till then fructify, wear away. For these reasons, the learned ones joyfully devote themselves to the service of Vasudeva, the Lord ot power and wealth. *Brahma* is the Super-Soul. *Sattwa, Rajas*, and *Tamas* are the three natural influences. Hari manifests Himself as Virinchi and Hara. Yet good of all beings is due mainly to Hari, who is embodiment of Sattwa. It is obvious that compared to earthly wood, inert and expressionless as it is, smoke is superior having the power of moving. To the smoke, however, fire is superior, for it is the soul of Vedic sacrifices. Similarly, *Raias* to *Tamas*, and *Satta* to *Rajas*, are superior, for Sattwa reveals Brahma. Therefore, Hari, the embodiment of Sattwa and emanation of purity is superior both to Virinchi and Hara. For this reason Munis of old meditated upon and worshipped Bhagaban as emanation of purity. Now, of old, those who will follow suit to the Munis, will also be doing immense good service to the world. In sublime serenity of mind, the saints seeking for salvation reject the *Pittris* and other divinities, and worship *Narayana* and His manifestations. Yet, they do not bear any uncharitable sense towards any other goods. Those who are, however, themselves full of the influences of *Rajas* and *Tamas*, do, of course, worship the divinities mainly manifesting *Rajas* and *Tamas* with a view to acquire good graces, wealth and offspring. Vasudeva is the real essence and the ultimate object of the Vedas, Sacrifices, *Yoga* systems, Actions and performances, Knowledge, Meditation and religious rites. There is no way to the ultimate Good without worship of Vasudeva. (20-29).

Bhagawan Himself is devoid of any restrictive influences, Yet all the creation issued from the essence of God in the beginning of creation consisting in the active will of three phases, personifying *Prakriti*. Thereafter all those influences formed Ether etc., and the diverse determinate existences possessed of His defining qualities, showed to be emanated from His active influences. He is aloof and above all material restrictions, for He is an emanation of purity and the soul to the Soul. Just as the same fire glows differently in different objects, so also the Super-soul manifests in apparent variety in all things.

Pervading through the things of His own creation, the Lord in the form of determinate existence—matter, senses and mind—enjoy the respective pleasures of determinate objects. The embodiment of Sattwa and the Protector of the universe, Hari revelling in His playful veins manifests, Himself in all things and puts in the different nature into different hearts. (30-34).

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CHAPTER III

DESCRIPTION OF THE DIVINE MANIFESTATIONS

Suta said,—"O Saints! Being desirous of creation, the Lord first of all assumed the form of Purusha composed of *Mahat* (intelligence), Egoism and the five subtle rudiments of matter, or in other words, the Grand form was consisting of sixteen attributes *viz.* the five fundamental elements and eleven senses. In the Padma-kalpa (Kalpa is time, and the point of time has been denoted by the Pauranic name *Padma*) that Grand form of the Purusha lay asleep locked in self-communion and at that time a lotus formed out of His lake-like navel, and from out of that lotus originated *Brahma*—the foremost of the creators. From the contour of the Creator's figure the diversity of the universe was determined. The identity of *Brahma* in reality is transcendent of purity (Sattwa) untainted by Rajas or Tamas. Sages of profound knowledge and having eyes of insight, behold that form of the Lord—Purusha-possessing innumerable hands, legs, heads, ears and noses, equipped with shining crowns and respleendent ear-rings. That Grand form of the Lord is the eternal seed, so to say, of all His manifestations. He is the One Eternal Reality ever indestructible, and He is the origin and ultimate end of his numberless manifestations, and out of His partial emanation are formed the gods, the beasts, the birds and the human beings. (1-5).

"Initially the Lord assumed himself as the Purusha, and thereafter desiring *Kaumara* (Celibate) creation, He practised as a Brahmana the austere vow of Brahmacharya. Next to that, the Lord manifested Himself as a Boar with a view to raising up the Earth sunken into an abyss. The third manifestation of the Lord is Devarshi Narada—the Divine Sage. As Narada, He promulgated the doctrine of *Vaishnava-Tantra* (the doctrine propounding the science of Devotion to the Lord and of aversion to the world), whereby men can free themselves from the binding power of Karmas (actions). In the fourth, the Lord was born of a duly married woman and in the form of Nara-Narayana, when He practised absolute self-control and austere penance. In the fifth, manifested as Kapila, the potentate of the potent ones, and revealed to Asuri, a Brahmana, the Sankhya system of Philosophy, wherein is promulgated the whole system of essential entities which was almost lost at that time. Dattatreya was the sixth form assumed by the Lord as a son to Atri as desired by him. In this form, He clearly revealed the nature of the Soul to Alarka, Prahlada and others. He was born as Jajna of Akuti by Ruchi in His seventh form, and with His sons called as the gods Yamas, He ruled during the Swayambhuva Manwantara (cycle). In the eighth, the Lord was born of Merudevi by the son of Agnidhra and was known as

Rishava, who revealed to the learned ones the path of the pious, known as Paramahansa, the path held in reverenence and awe by all orders of sages. (6-13).

"O Brahmanas ! Prithu was the ninth form of Narayana. As prayed for by the Rishis, the Lord in this form was born as a king and brought into light various precious gems and efficacious plants out of the earth, and for this reason this manifestation of the Lord is known as the fairest of all.

Thereafter in the *Chakshusha* cycle when the earth was sunken in the dreadful deluge, the Lord. in the tenth incarnation, assumed the form of a Fish and saved Vaivaswata Manu by embarking him on a Boat which was in reality the Earth itself. In His eleventh incarnation, the Lord assumed the form of a Tortoise and supported on its back the Mandara mountain wherewith the gods and the Asuras churned the ocean. The Lord assumed His twelfth incarnation as Dhanvantari, and issued forth from the depth of the ocean with a pot of Amrita (Nectar) in hand. In the thirteenth. He assumed the form of a beautiful lady, known as *Mohini*. (that which infatuates) and by infatuating the Asuras with the bewitching beauty of the female form. He gratified the gods with delicious draughts of Nectar. The Lord assumed his fourteenth form as Narasinha. Just as a rope-maker tears *Eraka* grass to make rope with, Hari in the form of a Narasinha (half man, half lion) placed the over-proud lord of the Asuras, Hiranyakasipu, on His own thighs and tore him to pieces even with His nails. (14-18).

In the fifteenth incarnation, the Lord assumed the form a Dwarf, and in that puny form He appeared at the sacrificial ceremony performed by Vali ; and with a view to tactfully recovering the three regions of the universe from the domination of Vali, He prayed for only three paces of earth. In the sixteenth incarnation, the Lord was known as Parasurama, who being enraged at the insulting attitude of the Kshatriya kings towards the Brahmanas, stripped the world of the Kshatriyas as many as three times seven. In the seventeenth, the Lord was born as Vyasa of Satyabati by Parasara, and perceiving the dull intellect and short retentive power of the people, he divided the tree of the Vedas into different branches. In the eighteenth manifestation, the Lord was Maharaja Ramchandra, the eldest son of Dasaratha and performed many uncommon feats such as building bridge over the sea etc., to serve the purposes of the gods. Thereafter in the nineteenth incarnation, being desirous of lightening the burden of the earth, the Lord assumed the form of Rama-Krishna. Now that the Kali-yuga has set in, with a view to delude the demons, the Lord will be assuming the form of Buddha, as the son of Anjana in the neighbourhood of Gaya. In the long last, at the expiry of the Kali-yuga, when the kings will be found to be behaving as highwaymen, Narayana will be assuming the form of Kali, as a son to a Brahmana Vishnujasha by name. (19-25).

"O Saints ! Innumerable are the incarnations of the Lord, the fountain-head of Sattwa, the spring of purity, and how can I exhaustibly narrate them to end ? Just as innumerable streams issue out of one lake of unending waters, from Parameswara, the One Absolute emanation of Sattwa, numberless incarnations are formed. *Prajapati* the Lord of the universe the gods, the sages and *Manu* with his sons are but emanations of Hari. Of all the manifestations referred to above, some are parts of God Himself and the others are but His emanations ; but the incarnation of Sri-Krishna is identical with the Lord Himself. When the demons the enemies of Indra, the king of gods, assume themselves in mortal forms in the Earth and oppress the humanity, Hari manifests Himself as aforesaid in various incarnations in different cycles to save the oppressed ones. The devouts who with pure mind devotedly recite at dawn and in the evening the names of the different mysterious incarnations of the Lord, attain salvation from the bondage of the world, full of miseries of all sorts. The soul of the individuals (jiva) is noumenal in reality, and its existence rests only on knowledge. The universe-form, or phenomena, is formed by the Lord through His own active illusory will. A mass of clouds hover over the upper stratum of air but the ignorant people wrongly take it to be ethereal sky itself merely for the fact of its floating in the ether, and the gray colour of earthly dust is wrongly attributed to the air by which the dust is carried. Similarly, due to ignorance, men ascribe form to the Soul which is in reality devoid of any form. (26-31).

"O best of Brahmanas! Ignorant men can't only conceive subtle form of the jiva-soul, but also ascribe to it gross body. The soul has no form whatsoever, neither is it visible, but for this reason the existence of soul, however, cannot be altogether denied, as by the subtle conception of it the title and existence of the soul is imaginable. Again, even though the existence of the soul can be admitted through its crude form, as jiva-soul, yet without the conception of the subtle form transmigration of the jiva-soul cannot occur; so that the subtle form must be admitted. Due to mist of illusion, both crude and subtle forms are attributed to the soul. When knowledge of self dispels the mist of illusion and removes error, then only the jiva (creature) can understand his real self to be identical with the Omniscient Brahman, the Great-Soul. So long as the jiva-soul is under the illusory influence of wonder-making *Maya* (the creative principle personifying the active will of God) the mist of illusion remains; but when that illusion is changed into knowledge of the selt, the error of crude and subtle form of the soul subsides, and Jiva-soul merges into the Great-Soul and shines in its native effulgence and glory. The Omniscient Lord has no bond of action or birth; but the learned ones say that under cover of Maya, the Lord assumes mysterious birth and works wonders, yet He being verily distinguishable from the Jiva (of His own creation). The Lord creates, preserves and destroys the universe with ease, He awakes in all hearts, and at will tastes the pleasures of the senses at the same time not being concerned in anything, for He is independent and Himself is the regulator of the six senses. (32-33).

"Evil-natured men, led by their erroneous sense cannot understand the utility of His playful ways. The Lord is like an actor on a stage. By thought and speech, He gives birth to forms and sings the glory of names. How can ignorant men understand His glory? It is only His devotee, who meditates even with deep concentration upon the Lord holding the irresistibly destructive wheel (*Chakra*, more commonly called 'Sudarsan-chakra') in His hand, that knows a bit about Him. Blessed are ye Rishis, for you have the unflinching devotion to Vasudeva. Jivas having such devotion to Narayana do not suffer the dreadful miseries of births. O Munis! Vyasa composed this blessed Purana equal in merit to all the Vedas taken together, containing the essence of all Puranas and Historical works and conducive to supreme good of the universe. First of all, Vyasa taught this Purana to his own son Suka, the best of disciplinants. Herein, has been narrated in detail the sacred incidents performed by the glorious Lord. When Maharaja Parikshit, being determined to die by fasting, sat on the bank of the Ganges, being surrounded by Brahmanas, Suka recited the Purana to him. At the advent of Kali-yuga, Sri Krishna withdrew to His own celestial abode in company with Piety and Knowledge (personified) and therefore, all men have been blinded by the darkness of ignorance and to dispel which the Sun of this Purana has risen. O Sages! When Suka of immeasurable power was reciting this Bhagabata Purana to Maharaja Parikshit, through his grace I was in that assembly of Brahmans and listened to it from the beginning to the end with wrapt attention. And I do now recite the said sacred Purana unto you from my memory exactly as I had heard it. (37-45).

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CHAPTER IV.

APPROACH OF NARADA.

On hearing the aforesaid words of Suta,—Saunaka, the follower of Rigveda and the oldest and the foremost of the sages engaged in that sacrificial rite of long duration, showed all eagerness and spoke as follows:—

"O Suta! O best of speakers! Do thou now recite to us the sacred discourse about the Lord, which illustrious Sukdeva had formerly recited. At what time the Bhagabata was for the first time brought to light? Where and why Krishna-Dwaipayana composed this Bhagbata-Samhita? By whom was Vyasa impelled to undertake the composition? Sukdeva the son of Vyasa, is one of the best of yogins, knower of Brahma and devoid of the sense of distinction. His concentration is unflinchingly fixed only on the Most High. He is never overwhelmed with the illusion of *Maya*, and for this reason, others take him to be ignorant and idiotic. I have heard that when Sukdeva went out on pilgrimage in a naked state and was passing by a lake, some *Apsaras* (celestial nymphs) were sporting in the water of the lake. The nymphs did not display any flutter of shame at the sight of Sukdeva who was naked, but when Vyasa, though clothed, arrived at the place in persuit of his son, the nymphs hurriedly got up from the water and put on their respective clothes. Thereupon, the Maharshi was much surprised and said,—"What is the cause of your this strange behaviour? Suka was naked, but you did not show any flutter at his sight, whereas, though I am clothed, you seem to be blushing at my sight." Thus asked by Vyasa, the nymphs answered, "Venerable sage! You are alive to the distinction of sexes, but your son, Suka, has no such knowledge of distinction." (1-5)

Suta! How was Suka led to the *Kurujangal* (belonging to the Kurus) territories at first and to Hastinapura thereform, in course of his wanderings like a lunatic, when he feigned to be deaf and dumb? How could the citizens recognise him? How did the conversation come about between Suka and Parikshit, the worthy scion of the glorious Pandavas? Suka was known to be occasionally arriving at and thereby scanctifying the abode of householders, but he was not in the habit of staying at any place for a long time. He used to stay at a place only for so long as would be required to milk a cow. It seems strange, therefore, as to how he recited the Bhagabata Purana. Suta! Do thou now recite us the wonderful incidents of the brith of Parikshit, the son of Abhimanyu, to whom Suka is reported to have recited the Purana. Why did that king of kings, the glory of the Pandu family, renounce the glory of the empire with its wealth and happiness, and arrive at the bank of the Ganges, determined to starve himself to death? Even the kings of repute, though inimical to him, being solicitous of their own welfare used to offer him precious presents. But why he whole-heartedly make up his mind to give up the imperial honour, and prosperity even in his youth? No king, however, can do this, persons desiring fame and devoted to God do not live for themselves, but they devote their lives to the wealth, prosperity and welfare of the world at large. Why did Parikshit, being himself devoted to God and being the stay of innumerable people, resolve to die? Suta! We presume you are versed in everything but the Vedas, and do you now speak about all that we have asked. (6-13).

On these words of Saunaka, Suta said, "By the revolution of the wheel of time when, Dwapara, the third cycle, approached,—as a partial emanation of Hari the sage Vyasa was born of Satyabati, the daughter of Vasu, by Parasara. One day, the son of Parasara, the knower of the past and the future, performed his ablutions and morning prayers in the waters of the Saraswati just after sun-rise, and sat in a lonely place, being deeply absorbed in mind in the Badarikasrama. At that time, the then condition of the world flashed upon his mind. Through his perfect knowledge, he saw that with the mysterious and speedy whirling of time, the duties of the different cycles are being conglomerated. and thereby the crude forms of beings were losing powers. Men have not their former devotion to the gods. Their patience is no more and their intelligence is weakened. Their span of life has been shortened and they have been beset with misfortunes. He then weighed in his mind as to what ; was, likely to be conducive to the all-round welfare of all the castes. (14-18).

Vyasa, the illustrious sage of profound knowledge, then decided that rites prescribed in the Vedas if performed by the priests of four different schools could effect purification of the soul. Accordingly, he divided the Veda into four viz. the Rig, the Yajus, the Sama and the Atharva. Itihasas (Histories) and the Puranas are termed as the Fifth Veda Of the aforesaid Four Vedas,—the sage Paila studied and obtained mastery over the Rig ; Jaimini, the Sama ; Vaishampayana, the Yajus ; and the sage Sumantu. adept in the art of spell, studied and mastered the Atharva. My father Lomaharshana, became versed in the Itihasas and Puranas. Those sages divided their respective Vedas into different sections and taught them to their respective disciples and those disciples again in their turn taught them to their disiciples. Thus each of the Vedas has been ramified into innumerable branches. (19-24).

Poorly-gifted men now-a-days study these branches. Divine Vyasa, therefore, so divided the Vedas being moved with pity towards the poorly-gifted ones. The degenerated twice-borns, the Sudras and women are barred from the holy truths of the Vedas, and, out of compassion for them, Maharshi Vyasa composed the Mahabharata. But, O Brahmanas, the pious sage could not find satisfaction even after composing these works for the welfare of beings. and he thus argued within him sitting on the sacred bank of Saraswati : 'I have offered due worship to the Vedas, to my Preceptor and the Fire god, strictly adhering to austere vows. I have never transgressed their injunctions, and in the composition of Bharata I have presented the sum and substance of all the Vedas, so that, therefrom the women and the Sudras and the sects in the still lower category can understand what is real religion or otherwise. But, Alas ! Even though my Jiva soul is full of the transcendent joys, it looks imperfect and untrue in contrast with the shining splendour of Brahman. I have not been able to satisfy the Paramahansas by my special discourses on the Lord in the Bharata etc. Is my dissatisfaction due to that ?" Maharshi Krishna-Dwaipayana was thus thinking in self-despising mood, sitting on the bank of Saraswati, when Narada, worshipped by the gods, came to him. On seeing that best of the devouts, Vyasa immediately rose from his seat and paid him due honours. (25-33).

CHAPTER V

INTERVIEW BETWEEN NARADA AND VYASA

Suta said,—"Saints Afterwards, Narada, the Divine sage of wide fame, comfortably seated and with smiles upon his lips thus addressed Vyasa, who was seated close by;—"O son of Parasar of good grace! Are you faring well bodily and mentally? Have you been able to fully comprehend what is right or wrong in religious matters? Have you been practising all religious rites without any difficulty? I presume everything is being done by you properly, for you have composed Mahabharata, which is full of the religious purport of all different scriptures, and as such deemed to be a unique work. You have solved the mysteries of the nature of eternal Brahman, and realised the Absolute Truth. Why then have you been bewailing like an unsuccessful person? (1-4).

Thereupon, Vyasa replied; "O Divine sage! Indeed your presumption about myself is correct, yet my soul knows no bodily or mental satisfaction. I do not, however, know the real cause of this dissatisfaction. You have been born of Brahma himself and your knowledge knows no bound. I, therefore, enquire of thee about the real cause of my discontent. You know the real significance of all my mysteries for you worship that Prime Person, who is the cause of creation, preservation and destruction of the universe and who controls causes and effects. Like the Sun, you are going round three regions of the world, and like air entering into men's hearts and knowing their thoughts, so that I request you to explain to me fully all about me. Why my soul is not enjoying undisturbed peace, although I have been able to realise Absolute truth through my power of yoga and have become versed in the Vedas by thorough study."

In reply to the above words of Vyasa, Narada began,—"Vyasa! You have not discoursed on the holiness and glory of the Lord in detail. In Bharata and other works indeed, you have exhaustively recounted everything about religion and about what is not religion, but you have not done so about the glories of Vasudeva. Practising religious rites without dwelling upon the glories of the Lord does not please Him. (5-9).

"A discourse though of delightful composition, yet without the wonderful glories of the Lord is supposed to attract selfish and low-minded people only. Just as swans would discard foul sink for crows and sport in the clear waters of Manas-Sarowara (a lake of that name, having transparent water and known to be revelled in by gods and celestial beings), so also people full of Sattwa or purity, referred to in scriptural language as 'Parama-hansa', would attach little value to the so-called selfish discourse and, on the contrary, would dive deep into spiritual works full of sanctifying renown of the Lord, and thereby their souls remain ever in communion with Him. A work, in every sloka of which the unending glory of the Lord has been sung, can destroy sins of men, and it is, therefore, that holy men hear, recite and sing the sanctifying sacred name of the Lord. Even knowledge or actual realisation of Brahman, that is free from all misconception and false distinction, does not shine as it should if dissociated from God. Need it be said that actions actuated through desire or otherwise, if not dedicated to the Lord, cannot be of any beneficial worth? Veda-Vyasa ! You are of unerring insight, of spotless fame, attached to truth and well practised in vows of *Sama* and *Dama* etc. Do you now, therefore, call to your mind through your power of yoga the glorious deeds of that Grand Purusha, Vasudeva, and discourse on them to set the people free from the bondage of the world. If you set your mind composing works on other themes, you will have no harbour of rest, and, like a boat in a whirl-wind, your uneasy mind will be wandering amidst superficial forms and names only. (10-14).

In Bharata and other works, you have commended blameworthy actions arising out of desire and sought to promulgate their religiousness to people naturally inclined thereto, and thereby you have done wrong, in as much as those people would take it as the best of religion and would set at naught dissuasions by others possessing Tattwa-jnana, and would not even adhere to the injunction of Vedas. I deprecate deeds arising out of desires and serving passionate ends, but with this must not be included the discourses on the renown of Hari, for, persons of keen intellect are known to have realised the reality of His, eternally transcending joy in all conditions of time and space. But such *anubhuti* (experience) is inconceivable to others. Therefore, you should explain the glorious works of the Lord done in playful vein, with their real significance to those who are confounded in the conception of body and soul and are engaged in actions under the influence of Sattwa etc. Men unobservant of the conventional rules for their respective creed or class yet devoted to the lotus-like feet of Hari, cannot be overtaken by any evil due to the non-observance of the conventional rules of their respective class even though they meet with death and become unsuccessful in achieving perfect realisation, Whoever has realised the due end merely observing the conventionality of his class without being devoted to the Lord Hari ? Conscientious people would strive after achieving only that state which cannot be had by souls wandering through the highest and the lowest regions. Like weal and woe, the worldly objects of the senses are brought to us in due course of time, as results of our actions done in previous lives, and for that none need look for and toil. A worshipper of the Lord may for any cause be born to lower category of universe-form, but then he would not be led by despicable delight like other worldly men of activity. Such a devout worshipper of the Lord having once the taste of honey as that of His lotus-like feet, can never forget the joy and ever clings to that sweet memory. The world is an emanation from Him and yet the Lord is separate from the world, for the creation, preservation and destruction of the world is done by the Lord. You know it all yourself, yet I have advised you a little there on. You are an emanation of Hari who is free from the bondage of birth, and you have been born for the good of the world, and it behoves you, therefore, to discourse at length on the glories of Hari. Conscientious people would take glorification of the sanctifying renown of the Lord to be the virtue of meditation, study of the Vedas, sacrifice, chanting of mantras, knowledge and charity. (15-22)

"Vyasa! In my previous birth I was born of a maid-servant of some Brahmanas versed in the Vedas. In the rainy season, the Brahmanas engaged themselves in a religious vow known as *Chaturmashya*, and they lived together. At that time, my mother engaged me to the service of those Brahmanas. I left the wantonness and sportive pranks usual with children, and devoted my days ever in faithfully serving them. I became very sparing in speech, and though the Brahmanas were impartial in nature, they became very fond of me and showed me particular favour. One day, with their permission I ate tne remnants of food left in their platters. That day my sins were cleansed, and thereafter my soul gradually attained purity, and in me grew an attachment and earnestness for their pious practices. The Rishis daily sang rapturous glories of Hari, and I heard them through their grace. Through hearing of the sanctifying praises of the Lord sung by the Brahamanas of strict vows, there arose in me an attachment to Narayana. Then flashed in my mind an all-round intelligence, so that, by dint of it, I came to know that I was in reality identical with *Brahman* and that being so long under the influence of the illusory will of the Lord, I was thinking myself to be the body that merely garbed my soul, which is an emanation of the Great Soul. During the rains and autumn, the high-minded Brahmanas regularly recited the sacred praises of Hari, in each of the three divisions of the course of the day. I listened to them daily whereby arose in me unflinching devotion, which destroyed the natural influences Rajas and Tamas that were in me. I became cleansed of sin, devoted, and humble, and with constancy and reverence I served those Brahmanas. (23-26).

Thereafter, when the rains ceased, the sages, ever compassionate to the unfortunate and less-gifted ones, were desirous of leaving for distant places. At the time of their departure, the kind-hearted Brahmanas secretly imparted to me, the otherwise unknowable, knowledge, which was revealed by the Lord Himself. Through that knowledge, I was able to understand the *Maya* of the Lord Vasudeva, the Creator of the universe. The knowing of the Lord's *Maya* leads Jive to equality with the Lord. Dedication of all actions to the Lord who controls everything in the universe, is the most efficacious remedy to get rid of the three kinds of miseries viz *Adhyatmika* (mental afflictions), *Adhibhautika* (physical afflictions or the miseries caused by the elements) and *Adhidaibika* (the pains caused by accidents or by supernatural agents or forces). Disease caused by a particular thing cannot be cured by that very thing, but it becomes effective only when mixed with proper medicine. Similarly, though actions are but causes of bondage and births, yet when the actions are solely for His service, they serve to set the soul free from the bondage of actions, and, therefore, from the chains of births. (30-34).

Actions done for the satisfaction of the Lord, produce devotion towards Him, and that devotion produces knowledge The practices of the pious men are in accordance with this order, for performance of actions in due course produces in all persons the desire of devotedly reciting His name and rapturously singing of the glories of the Lord Vasudeva. He is the real *Jnanin* (possessor of real knowledge) who meditates saying, "I do bow down unto the Lord Pradyumma and the Lord Aniruddha and the Lord Vasudeva, whose emanations are the former two Divinities." and who thus meditates upon the image formed in his mind as prescribed by his spiritual *mantra* (the technical name or formulæ of meditation). Vyasa ! I followed this advice of the Lord. Thereupon, Hari endowed me with the grace of His Perfect Knowledge and imbued in me earnest devotion to Himself. Do you too sing of the unending fame and eternal glory of the Lord of the Universe. Learned men ever crave for this. Besides this, there is no other means to save the mortals from the unbearable miseries of manifold nature. again and over again. (35-40,"

CHAPTER VI

THE DESCRIPTION OF THE PREVIOUS LIFE OF NARADA

Suta said, "Brahman ! Vyasa, son of Satyavati, having heard the brief account of the birth and deeds of Narada, asked the latter again,—"O Divine-sage ! When the Brahmanas, who imparted knowledge to you, departed for distant places, what did you do during your childhood ? What were the diverse ways of your passing the time and how did you give up the bodily form of a despicable son of a maid-servant when proper time came ? Time destroys everything. But how is it that you were able to retain the memories of your life, assumed so long back as in a different cycle of time ? Why the length of time such as a *juga* could not destroy your reminiscences ?" (1-4).

Narada said, "Vyas ! When the Brahmanas who imparted knowledge to me left for distant places, I now relate to you the things that I did in my childhood. I was the only child of my mother. Being but a woman, my mother was usually helpless and, besides, she was the more so as she was a maid-servant. I had none else to look after me, and as such she cared for me too much. My welfare was her only wish, but she herself being dependent on others, inspite of her will she could do nothing for me. Like puppets in the hands of players, dependent persons are not supposed to have any freedom whatsoever. I was at that time a boy of five years only. I was quite ignorant of any direction, country and time, and I used to live in the same Brahman-family. Nevertheless, I was ever anxiously awaiting the day when I will have been free from my mother's cares. Thus passed away some time. One night, my poor mother went out of the house for milking a cow, and by chance trampled upon a serpent on the way. Her feet merely touched the serpent, but as though so deputed for the purpose by the Lord of death, that serpent immediately bit her. Thereupon, my mother instantly died. I was not a bit sorry for the sad death of my mother. on the contrary I looked at the incident as a gracious dispensation of the merciful Lord. After the death of my mother, I left the house of the Brahmana and proceeded on towards the North. (5-10).

I proceeded on and on and past many prosperous countries, cities, villages, pastures, many mines of gold and silver agricultural tracts and villages on mountain-slopes. In some places, I saw mountain ranges tinged by variegated colours of various mineral substances, and looked wonderfully soothing to the eyes ; peaks of the hills were lined by trees, the branches whereof broken by elephants were being gently moved by the blowing of breeze. In other places of transparent water was sparkling though covered by various sorts of aquatic weeds. In the waters of these lakes, the gods were found to be sporting. On the banks of those lakes, birds were chirping and the black bees were flying hither and thither. I passed through the aforesaid beautiful scenery and found in front of me an extensive forest of dreadful sight. In the skirts of the forest, grew thick clusters of reeds, knotty bamboos and other trees and plants, and made the forest impassable. In the forest, were roaming about terrible snakes, tigers and other ferocious animals. At last, with the best of my efforts I succeeded in entering that forest. Due to the long journey I had already undertaken, I was very much tired and my limbs were too fatigued, and I was much overwhelmed by thirst and hunger ; so that, first of all, I took bath in a river that passed through the forest and drank water of the river. Thus being refreshed, I sat under a big Banian tree. I heard from the Rishis that the Great Soul resides in the heart. In that loneliness of the forest—in its serene silence—I began to meditate upon the Lord with the help of my concentration. (11-16).

As I meditated upon the lotus-like feet of the Lord with deep concentration and devotion, my eyes became full of tears, due to the extreme anxiety for realising Him. In the course of my meditation—too merciful towards the devotees as Narayana is— He slowly dawned upon my soul. Thereupon due to the indescribable joy that I felt at that time, the hairs on my body stood on their ends. Due to the unspeakable happiness and joy I was then merged in, I had no feeling of my separate existence from that Great Soul, I was meditating upon. But that indescribable and ever-craved for image of the Lord, capable of removing all miseries, did not last for long. With the fading away of the joyful image, my soul became again perturbed. I rose from my seat in all anxiety and again tried my best to concentrate my mind to have another glimpse of that image. Alas ! Even with best of my attempts, like a blind man straining his eyes. I did not see the image any more. I was very much pained by the agony of the baffled enjoyment. Thereupon, the Lord, who is beyond description and comprehension, with a view to consoling me spoke these words in grave and steady voice "O ye Innocent one I will not be visible to you any more in this your life. The sages who have not attained perfection by reason of the taints in them of the influences of desire etc, cannot behold me. Merely to augment your eagerness for me, I have revealed my form to you only once. The pious ones, fast attached to me as they are, can in due course renounce all desires. Do you remain serving the saints for a long time and thereby fix up your devotion unflinchingly on me, and only then you will be able to leave this world to live ever with me. Once your soul is solely dedicated to me, it can never thereafter be withrdrawn or dissociated. He who fixes his mind upon me can retain his mind in me even after the Day of doom." (17-25).

"Like other existing invisibly everywhere, the Great Being Hari vanished after speaking those words. I felt greatly favoured and gratefully bowed down my head. Thence forward, I became free from pride and scepticism and began to freely sing of His glories and recite His sanctifying name. Thus I wandered over the countries cheerfully awaiting the day referred to by the Lord. When I was thus passing my days singing of the glories of the Lord in my purified mind and deeply concentrated attention, even as a flash of lightning, Death presented itself to me. As promised by the Lord before I assumed a pure and divine form, and my former crude form fell off like the cessation of an action. Thereafter, at the time of the dissolution of the world, Hari destroyed the whole Creation and lay down on the surface of the ocean. At the time I stole into His body with His breath. Thus elapsed one thousand *yuga*, at the end of which the Lord, desirous of creation, awakened from His self-communion. Thereupon, with Marichi, Angira and other sages I was born of His senses.'26-31).

"Thenceforward, I have been keeping my vow of Brahmacharyya strictly, and am wandering through the grace of Lord Vishnu everywhere in the three worlds. My access is not barred anywhere. The *Vina*(stringed musical instrument) in my hand is a celestial one, and the tune of this is in symphony with the word-symbol (O*m*) of *Brahman*. I rapturously play on the Vina and wander about everywhere. As I sing the glories of the Lord, Hari presents Himself in my heart, like a guest courteously welcomed. Vyasa ! For persons of weak mind overwhelmed with desire and lust of Passion, recitation of the glorious deeds of the Lord is the only means to tide them over the ocean of worldly cares. Persons attached to lust and greed cannot have peace through the practices of *Yoga*, but through Hari's service they can derive satisfaction of the soul. O ye sinless one ! In reply to your query, I have fully narrated to you about my birth, deeds and ultimate attainment of emancipation,—for your satisfaction,"

Suta spoke,—"With those words, the Divine sage Narada bade adieu to Vyasdeva. the son of Satyavati, and led by his sweet will went on his way playing upon the lyre. Glory unto the divine sage, pleasantly playing upon his lyre and rapturously singing on the glories of the Lord, the divine sage soothes the three worlds ailing woefully.'! (32-39)

CHAPTER VII

DESCRIPTION OF THE PUNISHMENT INFLICTED ON ASWATHWAMA

Saunaka asked.—O Suta ! After Narada had left, what did Vyasa do in fulfilling the advice of that divine sage ?"

Suta replied.—"O Brahmanas ! There was a sacred Asrama, *Samyaprasa* by name, on the western bank of the holy river Saraswati. The Asrama was very thickly covered by a cluster of plum trees. One day, mighty Vyasa sat there and after performing ablutions, he concentrated his whole attention on the meditation upon the Almighty. Thus by dint of devotion, as he concentrated his unsullied mind to a focus, first of all, he beheld Him, and with Him 'he beheld also *Maya*—the personified illusory will of the Lord. Under the illusion of Maya, though fundamentally untouched by the three qualities (Sattwa, Rajas and Tamas), the Jiva-soul think itself to be possessed of them. Thus viewing itself to be possessed of the three qualities, the Jiva-soul thinks itself to be the agent or doer of actions, really performed by those qualities. This illusory process also was then beheld by the Maharshi. He further perceived that devotion to Krishna destroys all evils. Thereupon, the mighty sage compiled this Bhagabata Samhita, for the supreme good of men blinded by ignorance. Through hearing of this holy Purana, there grows in the minds of men devotion to Sri Krishna, the One Absolute Being, and that spirit of devotion destroys avarice and attachment. O Brahmans ! Maharshi Vyasa after having composed this Purana of precious merit, revised it and, first of all, he taught it to his illustrious son, devoid of worldly desires." (1-8).

Saunaka asked,—"O Suta ! Suk-deva was given to the practices of abstinence, and as such, he renounced every thing and remained ever rapturously engaged in meditation upon God. Even then, why did he take the trouble of reading the vast Bhagbata Purana ?"

Suta replied,—"O foremost of the Brhmanas ! Being immersed into the rapturous joy, arising out of the meditation upon God in the soul unfettered by ties, though abstained from any worldly desire, sages practise devotion to Hari, being merely drawn by His goodness. Such is the glory of His grace, that all liberated and unliberated show earnestness in offering devotion to Him. Ever fond of the *Vaishnavas* (the worshippers of Vishnu), Suk-deva studied the vast spiritual treatise being attracted by that glory of the merciful Lord. In the course of the narration of the glorious deeds of Krishna, I shall now speak unto thee about the birth, the deeds and the death of Rajarshi (Royal-sage) Parikshit, along with the endless sojourn of the Pandavas (the sons of Pandu). (9-12).

All the warriors of the both sides—of the Kauravas and the Pandavas—having died on the field of battle and thereby attaining heaven, Bhimsen (the second son of Pandu) smashed the thigh of Duryyadhana by a blow of his deadly mace. Thereupon, with a view to please the King Duryyadhana, Aswathwama broke into the camp of the Pandavas at night and killed the five sleeping sons of Draupadi. The son of Drona (Aswathwama) presented to Duryyadhana the five heads thinking that it will delight and gratify the latter, his master. But actually Duryyadhana did not at all feel any satisfaction. Terribly moved by the severe grief at the sad end of all her boys, Drupadi set up a frenzied wailing. Then, Arjuna addressed her these words of consolation: "O noble lady! I will soon bring to you the head of that enemy, Aswathwama, the villain among Brahmanas, by means of a shaft shot from by *Gandiva* (the celestial bow that Arjuna possessed). You shall then stand on his cursed head and take bath in his blood, to be avenged of the dastardly crime perpetrated by him." Having spoken those words of consolation to his wife, Dhananjaya (Arjuna) put on his impenetrable armour, held the terrible bow (Gandiva) in his hand and mounting a chariot chased Aswathwama, the son of his preceptor. Aywathwama, the slayer of innocent infant boys, saw from a distance that Arjuna was approaching towards him. Thereupon he literally shook with fear, and tried his utmost to fly for life, just as Brahma is said to have fled out of terror of Mahadeva

(Siva). But he could not find any one to save him, and his horses were too fatigued. Thus finding himself entirely helpless, and being unable to find out any other way of saving his life, Aswathwama thought of *Brahmastra* (a weapon that goes by that name) to be the only resort. (13-19).

The son of Drona did not know the process of revoking the Brahmastra, yet, in order to save himself from that imminent peril, he chanted the invocation of the spirit of that weapon and hurled it. Instantly, as it was hurled, terrible flashes of light burst forth from the weapon towards all directions, Thereupon, on seeing the peril that threatened his life, Arjuna very anxiously addressed Krishna :—

"O Krishna ! O Krishna ! O thou Lord of mighty arms ! You are the only protector of the devouts, and you alone can save the mortals scorched by the fiery miseries of this world. You are the Primordial Being and you are the only Controller of the whole creation. You are the Lord of Prakriti (Nature personified) and you are the Prime source of creation, though you rest in spiritual aloofness. You lord over Maya through your animated will, and manifest yourself as the best of all joys. You are not influenced by Maya, yet You grant blessings to the worldly men, under the illusion of Maya. The purpose of this incarnation as Krishna, is not only to lighten the burden of the earth, but also for your kindness to the pious ones, is evident. for your kinsmen and worshippers would ever meditate upon this image of your incarnation. O God of gods, where is it that this terrible flash of burning flames coming from and hastening apace, and how it has been caused ?" (20-26).

Sri Krishna replied, "My friend ! It is *Brahmastra*. Aswathwama, son of Drona, being afraid of his life, has discharged it. He himself, however, does not know the process of revoking a Brahmastra. A Brahmastra can be warded off by a Brahmastra only. You are well versed in the use of weapons. You do, therefore, ward off the enemy's weapon by a Brahmastra."

Suta said, "Partha, (a name of Arjuna—the son of Pritha, Kunti) the destroyer of enemies, hearing the words of Krishna performed *achmaua* (a process of taking three sips of water uttering the name of Vishnu) and after going round the person of Sri Krishna, as a mark of respect, aimed a Brahamastra with a view to subdue the weapon hurled by Aswathwama. In a short time, the two weapons soared high in the sky and met each other. Then the dazxling flashes of both the dreadful weapons illumined the whole atmosphere. It seemed that, at the end of the creation, the effulgent flashes and flames of Sun and Fire had combined in the sky! Feeling themselves scorched by the burning flashes of the weapons, all beings of the three worlds became very much anxious and deemed it to be due to the fire of the Day of doom. Thereupon, in obedience to the desire of the Lord Vasudeva. Sabyasachi (a name of Arjuna) being afraid of the imminent destruction of the worlds. withdrew both the weapons. And then Arjuna caught hold of the villainous son of Gautami (Aswathwama) and bound him fast with a rope as a sacrificial animal, and dragged him thus bound up towards the camp. On seeing this eyes glowing with rage, the lotus-eyed Vasudeva addressed Arjuna these words:—

"O Partha! The life of this villain among Brahmans should not be spared. This cruel and mischievous rascal has butchered the innocent boys, calmly sleeping in the camp at night. It is ordained that righteous men would never kill even an enemy, who is drunken, mad, unawares, surrendered, or without a chariot. Then, again, babies, women, inert and frightened ones are never to be killed. It is never sinful to kill a shameless and ruthless person who saves his own life by killing others, for capital punishment is fit for bim, and it is like a penance to him. Without such a fit punishment, damnation is surely his end and he goes to hell. Besides, you have promised to Panchali the head oi this your enemy who has slain her boys. This your promise I heard with my own ears. Therefore, you do kill this enemy. O hero! The villain has not only caused irreparable loss to us, has greatly wronged his own master Duryyudhana too." (27-38)

Even though Krishna instigated Arjun to kill Aswathwama, the slayer of his sons as aforesaid, Arjuna did not kill him. He dragged him into his own camp and placed him before Panchali who was wailing for the loss of her sons. Draupadi saw him thus bound up by ropes like an animal. At that time, Aswathwama wore a very sorry figure for the perpetration of the ignominous and inhuman crime. Draupadi felt pity for the disdain and insulting behaviour accorded to the victim, and being unable to bear the sight of him thus bound up like a beast, she fell down on his feet and thus requested Arjuna:—

"O my lord! Release this Brahmana. He is the son of our preceptor and as such, he too is a preceptor to us. It was the revered Drona from whom you learnt the art of archery, full with the relative formulae of hurling and revoking of the various arms. That mighty Drona lives now in the person of his son. Illustrious Kripi, the half of Drona's soul, is yet alive. She did not sacrifice herself on her husdand's funeral pyre by reason of her having a heroic son (40-45)-

Noble Sir,—it does not behove you to cause any harm to the preceptor's family, and on the other hand, you should offer respect and worship to them. My Lord! Let not the daughter of Gautma shed tears like me, lamenting the loss of her son. If any Kshatriya, being unable to control his anger, insults Brahmanas, then he suffers eternal grief with his whole family." (46-48).

Suta said, 'O ye Munis! The king Judhisthira, the son of Dharma, Nakul, Sahadeva, the mighty Vasudeva, Satyaki Arjuna ahd all others present there unanimously praised in high terms the Queen Draupadi's above words, consonant with religion, in conformity with reason, and impartially true. But Bhimsena was not appeased. Burning with rage as he was then, he burst, forth: "To kill him will be meet and fit atonement for his despicable crime. The loathsome villain has slain the boys sleeping soundly without any fault on their part, but thereby the evil-doer could neither achieve any personal gain, nor could he please his master. On hearing these words of Bhima and Draupadi,—Vasudeva assumed Godly form with four hands, and standing between them, he smilingly addressed Arjuna, "My dear friend! A Brahmana is not to be slain, but one, whoever he may be, aiming at killing others shall himself be killed. In religious works I have ordained the both. You should observe both the above injunctions, and thereby will have been redeeming the promise you swore for consoling your wife, and yet it will satisfy Bhimsen, myself and Panchali." (49-54).

Suta said. "Arjuna thought that killing and saving the same life was an impossibility. With a view, however, to respect the wishes of Krishna cut away the gem that grew on Aswathwama's head. The son of Drona was already sorry for the shameful act of killing the sleeping innocent boys, and he became stripped of all glory and grace on account of the loss of the gem that grew on his head. Dhananjaya (Arjuna) thus humiliated Aswathwama, released him from the ties and drove him out of the camp. Throughout this action, all the words of Krishna were crried out inasmuch as the shaving the head, robbing of riches and driving out of the country are the Sastric punishments for the Btahmana criminals. Besides the above, there is no other physicial punishment prescribed for them. Thereafter, the Pandavas with Draupadi, all overwhelmed with extreme grief for the loss, performed the last rites of the dead sons. (55-58).

CHAPTER VIII

INVOCATION OF SRIKRISHNA BY KUNTI

Suta said,—"Thereafter, the Pandavas, with a view to offer waters to their daparted kinsmen, proceeded to the Ganges with Sri Krishna, and according to the sastras they were headed by the train of women. They bathed in the holy waters of the Ganges which flowed from the lotus-like feet of Hari. With tears flowing from their eyes, they performed the rite of offering water to the departed ones. At that time, kind-hearted Yudhisthira sat there with his brothers with a heavy heart. Dhritarashtra, Vidura, Gandhari, Kunti and Draupadi were sorely mourning for the loss of their sons. With a view to console them, Srikrishna said, "All of you give up mourning, vain as it is, for at the day of doom every creature dies, and this end is over irresistible and inevitable."

"O Munis! Duryyadhana and the other wily ones had shortened the span of their lives by cheating and despoiling the territories of virtuous Yudhisthira and by dragging Draupadi by her locks. They met with death by the will of Srikrishna and the Kingdom of Judhisthira was won back. To the evil-workers death was the fit atonement. Once again, Yudhisthira was formally installed on the throne, and he was initiated in three successive horse-sacrifices and in every case the sacrifice was performed with entire success. Thereupon, the holy fame and renown of the Pandava king spread in all directions, like that of Indra, the king of heaven. (16).

Thereafter, wishing good wishes to the Pandavas, Sri krishna desired to return to Dwaraka with Satyaki and Uddhava. On hearing that Srikrishna will be going away, Dwaipayan and the other Munis began to worship him. Srikrishna also duly honoured the Munis according to the sastric practices. Sreekrishna was about to enter the chariot. Just at that time, he saw that Uttara, the wife of Abhimanyu was running towards him in a frantic mood, and she was heard crying in dismay. "O the best of Yogins and the Lord of the universe! save me, save me. You are the onle One in the universe who has none to fear from. Man is mortal, O thou Great God of self-communion! I find a dreadful arrow of burning flames approaching me. O Lord! I do not fear at all for my own life, but I fear lest it kills the child in my womb." (7-10).

Suta said, "O ye Brahmanas! On hearing the words of Uttara, the Lord, fond of His devotees, expressed that Aswathwama has hurled Brahmastra again with a view to extirpate the Pandavas from this world. In the meantime, finding the dreadful arrow nearing them and threatening their lives, the Pandavas took up their respective arms to ward off the arrow. But a Brahmastra could not be neutralised by any other weapon. So that with a view to protect the Pandavas from the imminent peril, the Lord neutralised tho arrow by His Sudarsana (a weapon of revolving disc). The Lord dwells within all, through His power of yoga. In His subtle form He entered in the womb of Uttara, the daughter of the king of Virata, and protected the child in the womb by His impenetrable cover of illusory will or Maya. O thou glorious scion of the Bhrigu's race! Even though the Brahmastra of Drauni was irresistible and unfailing, yet it was neutralised by the Lord's fiery weapon. You must not slight the incident, merely thinking on the improbability thereof. To the Lord there is no impossiblity, everything is possible in him. By His mere fanciful will the Lord creates, preserves and destroys the whole of the transcendental universe. There's nothing that cannot be effected through His will. (11-16).

Hrishikesh, the son of Devaki, after protecting the Pandavas in the manner aforesaid, was ready to leave for Dwaraka. At that time, Kunti with her sons and daughters-in-law (sons' wives) began to sing of the Lord's glories. "Krishna! Thou art never younger in age, for thou art the Primordial Being, and we do therefore bow unto thee. You are the Lord yourself. Nature itself being thy manifestation you are not merged in her. She is controlled by thee. You are transcending all creation within and without, yet thou art invisible because of the cover of Maya. O Lord, knowledge of senses are but vain to thee. Thou art without any decrease. Just as a person with defective eye-sight cannot recognise an actor playing a part, so Jiva with the pride of the gross body cannot realise your truly Divine nature. Such is the material body cannot realise your truly Divine nature. Such is the greatness of your glory that even Munis of of stainless soul and conscience, free from dross such as anger, hatred etc cannot have your vision, and as such how can we women behold thee? Again, how can we have proper devotion to thee without knowing thee? Therefore, O Krishna, O Vasudeva, O son of Devaki, O son of Nanda—the king of Gopas, O Govinda, O thou possessor of lotus- like navel, O thou wearing a garland of lotus, O thou of lotus-like eyes,—neither by devotion or knowledge, nor by any other means you are knowable. We do not expect to know you in that way. We have been charmed by your goodness and we do bow down to your lotus-like feet. (17-22)

Hrishikesh! You released Devaki suffering from immense grief, on account of her long imprisonment by the cruel king Kansa. You have also saved me and my five sons many a time from various perilous troubles, but, I have marked your special favour on me than that you showed to your mother. She had many helpers, and yet she had to suffer long imprisonment. She had been suffering from successive griefs on account of the successive loss of her sons, and even then you released her long after. But Krishna, I have no other resort. I fell into troubles time and again, and every time you rescued me and my sons at the earliest time, and thereby shown your particular favours. O Krishna, only through your grace my sons were able to save themselves from poison, from the planned burning of the house of lac, and from Rakshasas such as Hirimba etc. You have also saved my sons at the time of the gambling of dice, at the time of their exile into forest and from the threatening dangers to their lives, from the weapons of the mighty enemies. And now, you have saved us from the Brahmastra of Aswathwama. O thou Lord of the universe! I pray that dangers may befall us always, so that we may ever expect your graces. Jiva having your vision does not suffer from the bondages of births and deaths. O God! I have known that there is no good in prosperity, for due to the concomitant pride of noble births, wealth, erudition and luxuries, people become unable even to utter thy holy names. Hari! Thou art the wealth of the poor. Thou art visible to him who is bereft of all worldly possessions. I do, therefore, bow unto thee. Thou art ever bountifully showering your favours on your devotees, and they are everything to you. You are not particular about religious rites, wealth or desires. Thou art self-content. Being without the influences of attachment and other senses, you are enjoying ceaseless peace. Only thou art capable of granting salvation to the soul, and therefore do I bow unto thee. (23-27).

I do not think of you to be merely the son of Devaki, on the contrary, I do think of you to the Primordial Being Controller of the creation, the ultimate End of all and the Destroyer of everything. Thou art existing everywhere at the same time. People do quarrel amongst themselves over your identity, whereas there is no real cause for this. O God, none knows the real purpose of thy manifestations. There is no one dear to you, nor any one otherwise, so that it cannot be believed that you do show favour or ill-will to any one. O Thou soul of the universe, you are without birth, and yet you assumed the form of of a Boar, as Rama in human form, as Nara-Narayana and others in the order of Rishis, and as a Fish in the order of aquatic animals. You have no imperative work to perform, but I find you creating the universe etc. O Lord ! What these mean ? It is very wonderful, Krishna ! You are terror to terror itself. When, however, you broke a pot of curd in childish inadvertancy, and as your mother Yasoda approached you to tie your hands with a rope, you showed much fear, and with extreme perturbation of mind you cast your look on the ground. At that time tears rolled down your cheeks and washed away the paint of collyrium of your eyes. O Madhava ! I fell perplexed when I think of your strange conduct. I cannot make out anything clearly. The world is charmed by your Maya or illusion. Therefore, many people, being unable to understand anything clearly misinterpret in different ways the purpose of your incarnation. Some people say that just as sandal-wood grows in the Malaya mountain to make mountain the more famous, so you also took your birth in the noble Yadu family, with a view to spread the wonderful virtue and unsullied fame of Yudhisthira throughout the world. (28-32).

Some people, however, say that in their previous birth, a Sutapas and Prishni,—Vasudeb and Devaki prayed for having you as their son. To fulfil that prayer and also to destroy the demons for the supreme good of the world, you have been born as Krishna of Devaki. It is heard from others, however, that on seeing the earth hard pressed under heavy burden, like a heavily loaded vessel in the ocean, Brahma prayed for your incarnation. Again, many others say that Jivas perform actions under illusion of ignorance for the satisfaction of their various worldly, desires and eventually suffer manifold concomitant miseries. You had made your manifestations to relieve them from those miseries Those who hear your glorious deeds, sing of them and repeatedly recite those glories, meditate upon them and become pleased on hearing them recited by others—do soon attain your lotus-like feet and achieve liberation from the bondage of births and deaths. O Lord ! You should not leave us now, thinking that you have fulfilled the prayer of your relations. We are not only related to you, but we are also dependent on you. Specially, at this time, when having caused displeasure to the various kings, we have no other shelter than that of your lotus-like feet, and no other object to expect consolation from. (33-37).

The Yadavas and my sons have been well renowned in the three regions of the world as heroes. They are still alive. But without you they will be bereft of their courage, strength and prosperity. Then we shall be slighted as too insignificant and weak. O Gadadhara (Weilder of a mace), this our extensive territory is looking abounding in delightful scenes and grandeour of prosperity for bearing your foot-prints having divine marks of Dhwaja, Vajra and Ankusha etc. (Astrological signs of a Divinity). Good grace and grandeour will vanish as soon as you depart. Merely for your holy presence the cities are beaming with prosperity, the trees and plants are bearing ripe fruits and beautiful flowers in due season, and forests, mountains and lakes are looking so full of attractive sights. And even yet I cannot request you to remain here for ever, for the Yadavas are our relations and I cannot bear to think of their pining away for your absence and separation. But on your departure, our woes will know no bounds. Therefore, Krishna, you do please solve my dilemma. Be you good enough to remove from my mind the sense ef attachment I bear towards the Yadavas and the Pandavas. Then only, will my soul be unflinchingly fixed on your meditation, and undivided concentration of my mind will remain focussed on you, just as the Ganges flows on ever towards the ocean. O Krishna ! O the Charioteer of Arjuna ! O the king of the Vrishnis ! O the Master of Yogas ! O Lord of the universe ! O God ! I do again bow unto thee. O foremost of the Yadavas, you destory the Kshatriyas who cause injury to the world, but your might does not diminish thereby, You possess the wealth of the Desire-yielding cow. You do assume incarnation to remove the miseries of the gods and the twice-born ones. (38-43)."

Suta said,—Being thus praised by Kunti in voice sweet and melodious and with words consonant in all the aspects of His glories,—Krishna smiled a little. That gentle smile was nothing else than Maya, and, as such, it fascinated all like a spell from a magician's wand. Thereafter, Sri Krishna entered Hastinapura assenting to the earnest prayer of Kunti. There he asked for leave of Kunti, Uttara and other women and became ready to leave for Dwaraka. But, out of deep and sincere affection, Yudhisthira could not readily bid adieu to Madhava and held him back saying,—"Do thou live here for sometime more." O Munis! Bhishma was a great devotee of Sri Krishna. For this reason Sri Krishna, God incarnate, accompanied by Yudhisthira desired to see Bhishma. Yudhisthira the king, was too overwhelmed with grief on account of the loss of so many of his kinsmen. Sri Krishna desired that he should receive advice and consolation from Bhishma. For this reason, even Veda Vyasa and other sages were not able to console king Yudhisthira, even though they attempted so to do by citing various incidents and eventful stories from the Puranas. Even the words of Sri Krishna Himself did not, for the same reason, bear the desired fruit. King Yudhisthira, due to the illusory mist of ignorance, became too overwhelmed with grief for the loss of the most of his kinsmen. With voice choked with emotion, he burst out saying, "Alas! What a fool I am! What an evil-mind do I bear in my heart! I did not think before that I would be killing the eighteen Akshauhinis (one chariot, one elephant, five foot soldiers, and three horses form one Patti; three pattis make one Sena-mukha; three sena-mukhas are called a Gulma; three gulmas, a Gana; three ganas, a Vahini; three Vahinis together are called a Pritana; three pritanas form a Chamu; three Chamus, one Anikini; and an Anikini taken ten times forms, as it is styled by those who know, an Akshuhini), of warriors of both sides for this my body, which would turn into food for the jackals and dogs etc, Shame to me, I have caused to be slain young boys, Brahmanas, kinsmen, friends, uncles, brothers and the preceptors. My horrible and despicable sin on account of this will not be fully expatiated even after suffering ten thousand years of hell-fire. The Sastras prescribe that a king who protects his subject, does not incur any sin for killing his enemies in a battle rightly fought. But this scriptural prescription does not afford me any consolation. It is further prescribed in the Sastras that a king may be slain by others when he oppresses his subject. But Duryyudhana was known to have treated his subjects as though they were his children, and there was no room to blame him in this respect. I have killed him through greed of kingdom. I have killed sons, husbands and friends of others, and, as such, I have indirectly injured women too. By no religious rites or pious practices, generally observed by house-holders, can I expect to wipe away my sins in this respect. Just as mire cannot be wiped off by mire, and as no quantity of wine would purify an article made already impure by wine,—similarly no scriptural rites would absolve the sin contracted by killing others' lives." (44-52).

CHAPTER IX

REGAINING OF KINGDOM BY YUDHISTHIRA

Suta said,—The king Yudhisthira became very much apprehensive of having incurred great sin on account of killing so many lives, Being, therefore, disconsolate and fearful, he went to Bhishma, who was lying on the battle-field of Kurukshetra,—to hear from him various religious discourses. He was accompained by his bretheren, Brahmanas, such as Vyasa and Dhaumya and others. He was carried on a golden chariot, driven by well-bred horses. Sri Krishna, with his friend Arjuna followed Yudhisthira in another chariot. Amidst his followers king Yudhisthira shone like Kuvera (the god of riches) in the midst of Guhyakas (an order of demi-gods) Thus, the Pandavas with Sri Krishna and other followers arrived at Kurukshetra. There they saw Bhishma lying on the earth, as a god fallen from heaven, and all of them bowed down before him.

To see the son of Ganga (Ganges personified) there assembled at that time Brahmarshis (sages of the rank of Brahma), Devarshis (sages such as have found place among the gods) and Rajarshis (sages who were kings). O Brahmanas, thereafter, gradually arrived there with their respective disciples sages such as Parvata, Dhaumya, Narada, Bharadwaja, Parasurama, Vasistha, Indrapramada, Trita, Ghritsamada, Asita, Kakshivan, Gautama, Atri. Kausika, Sudarsana, Sukdeva, Kasyapa and Brihaspati etc. The pious Bhishma was well versed in the knowledge of duties and manners with regard to time and place. On seeing the great assemblage of so many Maharshis before him, Bhishma paid them due honours. He knew of Krishna's glories very well. The Lord had been ever-existing in divine and subtle form in his heart. Yet through His own illusion, He was now present before Bhishma in human form. Seeing Krishna thus before him, Bhishma duly worshipped Him also. (5-10).

The sons of Pandu were then deeply moved with affliction and compassion, and were seated with their heads hung down. Then Bhishma on seeing them thus seated close by, began to shed tears. The flow of tears obstructed his vision. Then he began to tell in a sad tone,—

"O the Pity ! O the evil enterprise ! O the sons of Pandu, you are devoted to the Brahmanas, righteousness and Narayana. Why are you yet thinking of the world to be woeful and feeling unwilling to carry on your life ? At the time of Maharaja Pandu's death, you all were but infants. For this reason, your mother Kunti had to suffer various troubles for the sake of all of you. Alas ! You are entirely innocent and righteous, even yet you had been so seriously distressed at different times. You are not to be blamed for this. It is eventful time that drew you into distress. In the cycle of time is rolling this universe. Just as the clouds depend on the wind, so also creatures are dependent on the tide of time. How irresistibly powerful Time is ! It can work:miracle. Even those had to suffer from various troubles time and again, who had the son of Dharma as their king, and Bhimsen of unlimited prowess, Arjuna the best of warriors, Gandiva, the best of bows, and the Lord Srikrishna as their protectors. (11-15).

O Yudhisthira, none can understand the will of Srikrishna, the son of Vasudeva. Even erudite Pandits become baffled in their attempts at knowing the will of the Lord. O the best of the Bharata race, knowing every thing to be dependent on the tide of time, do you too act up to the time. O king, protect your subjects dutifully. This Vasudeva is the first of all beings, but through His own Maya He has assumed Himself as the son of the Yadu family, and the people, in their ignorance, believing Him to be as such, He is the all:powerful, eternal Time. He is the divine Lord and you should ever follow Him, His might is rather unknowable. Only Siva, Narada and Kapila know of Him. O my boy, He is the Lord Himself whom you take to be the son of your maternal uncle, a friend and well-wisher, and who in his turn had served you as a minister and charioteer. You will do well to ever act according to his directions. You should not think Him to be otherwise, because of His serving you as a charioteer. He is omnipotent and He views all things with an equal eye. He has no desire, no hatred, no pride nor partiality. It is therefore, that He does not view that merit of an action from its propriety or impropriety. To God all is equal. But with regard to the devotees, He is partial to a degree. Knowing that my end is imminent, He, the Lord, has come up to me. (16-22)

The sages recite His name and concentrate their minds on Him through yoga, so that when they die, they die in that state they go beyond the influence of actions, and as such escape re-birth. My earnest prayer, therefore, is that the Lord may be pleased to remain before me till the end of my life. That what other people will meditate upon their soul. I should like to see with my own eyes that possessor of lotus-like eyes, matching the sublimely graceful face, beaming with fascinating smiles."

Suta said,—O Brahmanas ! Yudhisthira was exceedingly pleased to hear the aforesaid words of his grand-father, Bhishma and he enquired of the latter advice on various religious problems. O Munis ! Thereupon, the son of Ganga, according to the query of the king Yudhisthira, discoursed on *Dharma*, *Artha*, *Kama*, *Moksha* and various other religious and irreligious, matters, merits of charity, emancipatory rites, duties of kings, duties of females, and the observances of set rites for the service of God in astrological order of the 12th day of the moon etc. Bhishma spoke on the above subjects with anecdotes and examples. He also spoke on the laws ascribing different modes of religious practices according to the people. Bhishma was a Yogin, and his death was dependent on his will. He had the earnest desire to die during the *Uttarayana* (the astrological division of the year, when the sun turns to its Northward march), and for this reason he was lying on the bed of arrows even for such a length of time after the last day of his fight. As he went on discoursing on the religious topics with Yudhisthira the *Uttarayana* season arrived. At that time, he stopped speaking, entirely withdrew his senses from worldly matters and concentrated his whole attention in meditating upon that Primordial Being, Sri Krishna, having four hands and wearing yellow coloured clothes : but his eyes did not close. Due to the purity of that concentration of mind and on account of meditation upon the Absolute Truth,—all evils ceased. Through the kindly look of Sri Krishna, the excruciating pains of the arrows also assuaged with the cessation of the pains, and the influence of the senses was removed. Thereupon, Bhishma began to praise the Lord, as a preliminary to his shuffling off the mortal coil. (23-31).

Bhishma said,—I do dedicate unto the feet of the Lord—ever merciful towards His devotees—my mind completely withdrawn from the worldly things and this act of dedication produce in me an unflinching attachment towards the Prime Being, Sri-Krishna. The Lord is of transcendent glory and is fully merged in the enjoyment in Himself only at times in revelling vein He doth join with Prakriti, where from issues forth the flow of creation. He is a friend of Arjun, the possessor of the celestial bow Gandiva. His complexion green as the *Tamala* (a plant of that name) is fascinating to the three worlds. The lustrous yellow hue of His fine raiment with the rays of the sun on it, is unspeakably graceful. His lotus-like-face decked with pendent locks of hair present a very pleasant look. I have no other desire save and except that my mind be for ever attached to the Lord. Alas! In the battle field, the thick cluster of curly hairs of Sri Krishna was made brown by the dust kicked up by the hoofs of horses. Beads of sweat on his forehead, due to labour, made His lotus-face look more fascinating. My sharp shafts piercing through His shining armour produced a sparkling spectacle. Now, I do earnestly pray that my mind be firmly attached to him. How singularly attached is He towards His friend Arjuna. In the battlefield, on being so asked by Arjuna, He, Sri Krishna, posted the chariot between the two hostile parties and robbed the might of the heroes of the opposite side by merely glancing on them. Let my mind cling to His feet. When on seeing us at the front of the opposite party. Arjuna was overwhelmed with grief of being the cause of our impending destruction. his kinsmen He revealed to him the nature of the Soul, and thus dispelled the delusion of Arjuna's mind. Therefore let my mind cling to Him. (32-36).

At the beginning of the battle, Sri Krishna swore unto the Pandavas that while He will be helping them in all possible ways, He Himself would not hold any weapon. But I had an earnest desire of getting Him bear arms on the battle-field. Being immensely merciful to His devotees. He could not but fulfil my desire, and even though at the sacrifice of his own promise. He jumped out of the chariot with a wheel in His hand and rushed on towards me. At that time, the outer wearing apparel dropped off His person and trailed on the ground. With hundreds of keen-edged arrows I pierced his *tamala*—complexioned body. He was literally bathed in incessant flow of blood. Arjuna, again and again, dissuaded Him, but He was not dissuaded, like a lion unto an elephant, He proceeded on towards me. Now, I do earnestly pray that the Lord of the universe be my last resort to-day Lord who is not attainable even through meditation, engaged Himself in the lowly service as a charioteer, merely for the great affection He had for His friend Arjuna. Thereby He afforded a very pleasing spectacle. At this fag end of the span of my life, let my attention be fixed unto Him. Such is the unspeakable glory of the Lord, that by merely looking on Him, the warriors that fell in the battle attained heaven. This son of Nanda enhanced the goodwill of the Gopa-women through His graceful gait, fascinating smiles and askance-look of amours. With that pride of winning Him they followed His glorious deeds and, at the end, attained Him. What to speak then of the heroes of the Kshatriya race, leaving their bodies on the battle-field ! Let my mind remain ever clinging to this merciful Lord. In the Rajsuya sacrifice of Yudhisthira, the celebrated kings of various territories, and the pious Munis present there were immensely struck with wonder thinking of his great glories. What a good luck mine is ! The glorious Lord of the universe is before my eyes in human form at this end of my days. ! I have attained self-complacency. The Lord Vasudeva is without birth and He is the Soul of the universe. He creates the creatures and subtlely remains hidden in their hearts. Just as the same sun appears different due to the different lenses looked through, so also He appears to be different according to the different aspects of mind that different men have. Taking resort to at the Lord's feet, I have no more any attachment to the world and my vision of difference has been removed. (37-42).

Suta said,—O Brahmanas! As aforesaid, Bhishma concentrated his mind, speech and sight upon Sri Krishna, of whom he was an emanation, and thereby became merged in Him. At the last, his breath did not escape outward, but it stopped within him. On seeing the great grand-father merging into the indescribable *Brahman*, all present there became silent and moody, just as birds at the end of the days. Celestial music commenced, and the pious-minded persons amongst the kings present began to praise him, and flowers were strewn over him there from heaven. Yudhisthira performed the obsequial rites for Bhishma and expressed his sorrows. At that time the Munis began to recite the different names of Srikrishna and sang the glories of the Lord. With thought of God in mind every one departed. Thereupon, king Yudhisthira also returned to Hastinapur with Srikrishna and consoled Dhritarashtra and Gandhari. Dhritarashtra gave his consent to Yudhisthira's ascending the throne. Krishna also consenting to the same, Yudhisthira ascended the throne and ruled religiously the kingdom once ruled by his forefathers. (43-49)

CHAPTER X

SRIKRISHNA'S RETURN TO DWARAKA

Saunaka asked,—"Suta, those persons fought for wealth and prosperity, and Yudhisthira, the best of pious ones, killed those enemies, but became overwhelmed with grief and felt loathed the enjoyment of worldly pleasures. At that time, what he intended to do with his brothers ?

On being thus asked, Suta said, "O Ye foremost of the Munis, Srikrishna, the Lord of the three regions of the world and the protector of piety—protected Parikshit and saved the descendant of the Kuru family from the burning flames of wrath, and was verily pleased to instal Yudhisthira to the throne. The whole universe is within the control of God, and none can do anything independently. King Yudhisthira heard this truth from Bhishma and Srikrishna, and thereby the mist of ignorance of his mind in this respect was removed. He did not any more think himself to be the killer of the enemies, his kinsmen, and did no more think of leaving the kingdom, being mortified with grief. Thereafter, he, with his bretheren, began to rule the kingdom, like unto Indra ruling in heaven. The enemies having been killed and Yudhisthira, the son of Dharma, ascending the throne,—the clouds poured down adequate amount of rains, the earth bore all sorts of produces, the milch-cows overflooded the pasture-ground with milk oozing out of the teats, of their udders, the mountains became adorned with green verdure of plants and creepers, and the trees and plants growing in abundance in the forest bore the season-fruits in plenty, throughout the different seasons. The three-fold miseries, Adhyatmilka, Adhidaibika and Adhibhautika, of the subjects were removed. (1-6)

With a view to console the friends in grief and also to comply with the earnest entreaty of Subhadra, his sister, Srikrishna lived in Hastinapur for some months, and thereafter with the consent of Yudhisthira, and having according him friendly embrace, boarded the chariot to proceed to Dwaraka. At that time, some embraced him, some bowed unto him and others showed him due honours, Dhaumya, Dhritarashtra, Kripa, Nakul, Sahadeva, Bhima, Jujutsu—the son of Dhritarashtra born of a Vaisya woman, and Subbhadra, Draupadi, Kunti, Uttara, Satyavati and the other women,—being unable to bear the separation of Srikrishna, fell into swoon. The learned ones on hearing the glories of the Lord Srikrishna from the pious sages, cared not for their wives and children and others, but became attached to the sages and wished to live in their company. The Pandavas became very deeply attached to Hari, by reason of their constant association. seeing embracing, talking, eating and lying down with him for a long time, and it was, therefore, very hard for them to bear the separation of Srikrishna. On seeing that Vasudeva was about to depart, all wistfully looked at him. Every one was rooted to the spot, he stood on. Only at times, some of them left the place to fetch articles of presents and worship (7-13)

When the son of Devaki left the inner apartments of Hastinapura, the women of the harem were all bathed in tears. But lest their tears would forebode evil unto him, they suppressed their tears in their eyes. All sorts of musical instruments were played in concert. The women of the Kuru family mounted on the roofs of palaces to have a parting look at Sri Krishna and poured on him flowers and garlands with look full of love and affection. Arjuna held on the head of his dear friend a white umbrella. the handle of which was set with diamonds. and the skirts had frills of pearls. Uddhaba and Satyaki fanned him with two chamaras. Under the shower of flowers, and with the garlands in his neck, Sri Krishna, the king of the descendants of Madhu, looked wonderfully graceful. The Brahmanas present there blessed him to be happy. Even though Sri Krishna was both without attribute and ever enjoying eternal bliss, because of His the then human manifestation, the blessing of the Brahmanas were both fit and redundant for him. (14-19)

The women of the family of Kuru began to enjoy all sorts of topics on Sri Krishna. At that time, every ear seemed to be alive as a corporate being and enjoying the pleasure of hearing the discourses on Sri Krishna! They began to say amongst themselves that Sri Krishna was God Himself. There goes He who existed before the creation of the creation and naming of the attributes, and also existed in Himself at the time of destruction of the creation, full of illusion, though He Himself is beyond the illusion; and who conjoined with Prakriti, an emanation of Himself with a view to create different names and forms of the varieties of the creation,—there goes that Primordial Being. He revealed the Vedas with a view to set ritual rites and practices. How can we, ignorant women as we are expect to see His lotus-like feet, on whom the austere sages. meditate in mind by controlling breath and the senses. Therefore, He should not be allowed to go far from us and must be followed by us. In Vedas and in all sacred scriptural treatises, He has been named as God pervading all through the universe. He creates preserves and destroys the whole creation, and yet He does not become attached to anything. (20-24).

When kings become too full of the influence of Tamas and thus become altogether bereft of intellect and try to sustain them by ignominy and sin—then does He, the emanation of Sattwa or Purity manifests Himself in different yugas in different forms and maintains wealth, truth, sacred promise, the glory of the devouts and accomplish many wonderful feats. Ah! the glory of the Yadu family where the Lord has assumed Himself this human form. Oh the fortunate aspect of the Brindvana, even the dust of which place has been turned holy by coming in contact with his feet, And there is no limit of the glory of Dwaraka, and even the earth is fortunate in having the place in her bosom. The heaven itself looks now dull in comparison with the present fame and glory, of the earth, for, in Dwaraka the people have ever the vision of the Great Soul, and thus they need have no anxiety in having His blessing. But do the god even in heaven can have so easy access in seeing Him? The Gopis of Brindavana must have earned various virtues in their past lives to be blessed with the touch of His blissful palms. They had the opportunity to wistfully look at his lotus-like face. He showed wonderful prowess in the field of battle and having defeated the mighty Sisupala and other kings of valour he married Rukmini—the mother of Pradyumna, Jamvavati—the mother of Samva, Nagnajiti—the mother of Amba and Satyabhama and others and he also married thousands of other women after killing Bhauma. Those are the ladies who brought glories unto the obscure and ever-dependent name of women, for that possessor of lotus-like eyes, Vasudava, did not go elsewhere from home by leaving those ladies. Even He sought to please them by procuring Parijat-flower (a celestial flower of that name) and other precious presents with a view to please them (25-30).

While passing by them, he heard the ladies of the Kuru family thus speaking of him, and he cast a look att hem, and thereby their words were greatly honoured. To safeguard him from all possible troubles, king Yudhisthira sent with him an adequate number of four kinds of soldiers. Vasudeva saw the Kauravas, being deeply moved by his separation, were following him upto a long distance. He then addressed them in sweet words, consoled them and asked them to return from thence. And with some dear ones He proceeded on, towards his own kingdom. Gradually, he passed through Kuru-jangal, Panchala, Surasen Jamun, Brahmavarta, Kurukshetra, Matsya, Sarawata, Maru and Swalpatoya provinces, one after another. The inhabitants of those provinces presented him with various presents and worshipped Him. In that long journey, the Lord journeyed throughout the whole of the day in chariots. But even then his horses did not feel fatigued. Thus passing through many provinces, Sri Krishna arrived in Dwaraka, the country known as Anarta territory, lying between the borders of Sauvira and Abhira. (31-36).

CHAPTER XI

SRI KRISHNA ENTERS THE CITY OF DWARAKA

Suta said,—O Ye Brahmanas, on reaching the city of Dwaraka in the country known as Anarta, Sri Krishna began to blow the best of conch-shells, celebrated by the name of Panchajanya. The sound of the conch signified the approach of Sri Krishna, and it, therefore, allayed the grief of the people. With the reflection of his coral lips and crimson cheeks, the milk-white colour of the conch shone beautifully, and the conch itself being blown in the hollow of his lotus-like palms, resembled swans carotting in the cluster of full blossomed lotuses. The tremendous sound of the celebrated conch of Sri Krishna produces terror into the hearts of the terrors of the world, So that it pleased the people, who earnestly approached their king, and felt immensely glad at heart. Vasudeva was perfect emanation of the Lord of the universe, He enjoys within Himself, and he has nothing outside him to seek for pleasures. Yet, like that of offering light to the Sun-god, the citzens offered him various articles of presents. (1-4)

As children address and converse with their parents, similarly the citizens addressed their king and protector with faces, beaming with joy and in accents full of emotion. They said,—'We do bow unto thy lotus-like feet, O Lord, the feet adored even by Indra and Brahma, Sanaka and the other Rishis and even by Indra—the king of gods. Those who aspire after supereme good in this world, have got nothing else to take shelter under than that of placing themselves at your feet. For, Death, which is all powerful and even overwhelms Brahma, is but powerless at thy feet. We do, therefore, bow unto thy feet. O thou adored of all in the universe, thou art our friend, master, father, preceptor and God of gods ; Thou art the cause of our being ; we have been greatly pleased to have been able to place ourselves at your command ; therefore, do thou protect us all. O Lord, Thou art our king, and we have the fortune of beholding thy face beaming with smiles, sigifying supreme welfare, which the good even covet after.

What fortune could we expect than that? O thou lotus-eyed! When you go to Hastinapura or Mathura with a view to see your friends there, due to your separation even a moment seems to us as long as one million of years! Just as absence of the sun causes darkness, similar was the case with us for want of your sight. All his evils are destroyed, on whom you do even once smilingly look. It is, therefore, O Lord, that we are unable to pull on our existence without seeing your fascinatingly gladsome face. (5-10)

On hearing the citizens so praising his glories, Sri Krishna smilingly looked upon them as a mark of favour and entered the metropolis of Dwaraka. Just as Bhogavati (river of that name of the nether region) is protected by the serpents, similarly Dwaraka was so long being gaurded by the might of Madhu, Dasarha, Akrur, Andhaka and Vrishnis, who were powerful like Krishna, The natural scenery of Dwaraka is ever beautiful and captivating. Here the plants produce flowers of all the six seasons uniformly for ever. Dwaraka is ever embellished with lakes full of lotuses, gardens full of variegated fragrant flowers and woods, and orchards full of beautiful trees and shady bowers throughout all the different seasons. Now, on hearing that Sri Krishna was coming, the citizens added to the already beautiful natural scenery of the city. They erected beautiful arches in front of the city and front doors of the houses and adorned them with flags and flagstaves of various designs and colours. Due to the decorations the sun's rays fell on them but could not shine in full into the city. Spacious roads, streets, squares and shops etc were cleanly swept and sprinkled with scents. Fruits, flowers, sun-dried rice and tender sprouts were strewn everywhere. Every house-door was decked with curds, grains of sun-dried rice, fruits, sugarcanes, and with pitchers full of water and with holy offerings of incense and candles, (11-16).

On the return of dear Sri Krishna from abroad after a long time, Basudev, Akrur, Ugrasen, Balaram, Pradyumna, Charudeshna and Samvo became overwhelmed with joy. They cared not for sleep, rest or food, and headed by one of the foremost of elephants fully decorataed, and with Brahmanas holding big bunches of flowers, they proceeded towards Sri Krishna by chariots. The sounds from conches, Turiyas, and chanting of mantras by Brahmanas filled the atmosphere. And also advanced in chariots hundreds of women of the city, all eager to behold Sri Hari. Their fair faces being fluttered over with curly locks wore a very charming spectacle, and the beauty of their faces was the more enhanced by the glowing reflection of their brilliant ear-rings. Actors of repute, dancers of celebrity, singers of note, scholars versed in antique lore, highly accomplished eulogists and bards, all sang the wonderfel glories of the son of Basudev of great fame. (17-21).

Lord Sri Krishna then showed due honours to his kinsmen, citizens, friends and dependents by bowing, saluting, embracing, touching of the hand, 'looking smilingly presenting coveted gifts, and assured them all of his protection, and in due course he accorded due respects to the revered ones down to the low-born Chandalas (lowest category of the Sudra-sect). Then having received benedictions from superiors of Brhmanas with their wives, and being followed by the chorus sung by the bards and others, he entered into the city of Dwaraka. As Sri Krishna advanced along the broad roads of Dwaraka, the women of the harem mounted upon the terraces of mansions, all jubilant at the sight of Sri Krishna. They were accustomed to behold him ever always, yet their longing for his sight was never satiated. Could the craving for His sight be at all expected to be fully satiated? His bosom was the abode of Sri (Lakshmi), his fascinating face was the drinking cup of all eyes, his arms were the might of the protectors of the regions and his lotus-like feet were the resort of the devout people. So that the more thay behold Him, the more grew their desire therefrom, and this desire could never be fully satiated. (22-27).

The Lord, proceeded on the road with garlands on his neck, which enhanced the beauty of sky-blue complexion of His, and the yellow colour of his clothes. White umbrellas were held over his head. From both his sides, he was fanned with chamaras. Showers of flowers were poured on him from the terraces of palaces. With those he shone even as a cloud with the combined beauties of the sun, moon, rainbow, stars and lighting In due course, Srikrishna entered the house of his father, and worshipped his mother Devaki and the seventeen stepmothers, and bowed unto them touching his head on the ground. They also in their turn very affectionately embraced him and shed tears of joy on his head, and being beside with joy, they got their son on their laps and, due to the overwhelming joy in their hearts, their breasts began to pour milk automatically. He, the Lord, capable of granting all covetable objects, thereafter entered his own palace unsurpassed in point of beauty. That huge palace contained so many as sixteen thousand different suites wherein lived his sixteen thousand queens ! All the queens had so long abstained from smiling, going to the houses of friends, attending societies and festivities and merry-making and even they did not take care of their persons, practising as they did strict vows during the absence of their husband. Now that when they saw their husband was returning home after a long absence, all the queens sprang up in a flurry of joy from their seats, with flushed faces and abashed looks. On hearing of the approach of their lord, first of all they embraced their husband in their hearts by dint of the depth of their soul, even before they actually saw him with their eyes. When in due course the Lord came, to their sight, they embraced him with their eyes ! And when the Lord actually came in front of them they embraced him in the person of their children. All of, them were possessed of patience, they were restraining the tears of their eyes so long on account of their shyness, but with the growing emotions of their heart, they could no longer check the flow of tears, which dropped from their bashful and blushing eyes. The queens sat together in privacy and used to look up the pair of lotus-like feet, which assumed new beauty every moment ! Which woman could remain unobservant of his feet which even Kamala (the goddess of riches), fickle as she is known to be in her attachments, does not ever forsake ? (28-34).

Sri Hari incarnated Himself on the earth, and had sown the seeds of hostility among kings, whose births and Akshouhinis of their soldiers only increased the burden of the already overloaded earth. Just as the wind subsides after reducing to ashes the clusters of bamboo-canes in a forest by the fire caused by their mutual friction—so also Srikrishna caused the kings to kill one another with their respective numerous host, and, at length, attained tranquillity and repose, and with a heart full of joy and self-complacence. He, the Lord, now revelled among the best of women, even as an ordinary human being, full of lust and frolicsomeness. Even Mahadeva (Siva) dropped down his bow and arrow being charmed by the fascinating smiles and coy glances of ladies, but Srikrishna's serenity of mind could not be agitated even by the amorous wiles of women of wonderful beauty. He is ever free from attachment, of any kind and only due to ignorance of their mind, and also due to the likeness of a human being that the Lord had possessed, that they thought him to be attached to actions. Even that illusory influence over the human being is the active will of the Lord. Just as the mind, even though associated with the soul, could not merge in the super-mundane joy of the soul, so the Lord though associated with Prakriti, is never affected by its qualities. Even His queens could not fully comprehend His sublime greatness. Silly women as they were, the queens, unaware of His greatness, thought him to be their slave, endeavouring to minister to their humours. (36-40

CHAPTER XII.

THE DESCRIPTION OF PARIKSHIT'S BIRTH.

Saunaka said,—O Suta, the mighty Brahmastra as hurled by Aswathwama, almost destroyed the embryo in the womb of Uttara, but Krishna mercifully restored it to life. How that embryo grew into Parikshit of high intellect and of great in mind? How was he also killed? And how did he fare after death? We are eagerly anxious to hear all these. If you will so please, do thou narrate all those incidents to us. Parikshit received initiation of knowledge from Suka. We are, also for that reason, so eager to hear all about him.

Suta said, "Yudhisthira—Piety and virtue incarnate—had ever unflinching devotion to the feet of Sri Krishna for this reason, he was able to keep himself above the influence of the senses, and with such an abstract mind he, like unto his sire, righteously ruled the kingdom. His subjects were fully happy under his rule. King Yudhisthira's wealth, religious sacrifices, the virtuous merits thereby acquired, the illustrious wife and brethren, and his sovereignty over the earth, encircled by the oceans, were objects which even the gods in heaven highly esteemed, but these could not however engross the king's mind. The whole thought of the king was, so to say, rivetted upon the meditation of Sri Hari's lotus-feet. O thou of Bhrigu's race, as a hungry man's mind is fixed upon the rice, and not to be diverted by the thought of the articles of luxury, so also king Judhisthira did not feel attached to prosperous kingdom and its wealth. (1-6

O son of Bhrigu, while in the womb of his mother for ten months, scorched as he was then by the fiery Bramhastra of Aswathwama,—that great infant hero Parikshit beheld a Being of the dimensions of a thumb. That being was wearing a yellow raiment bright as a flash of lightning and the two pairs of His arms reached upto His knees, and ear-rings of the brightness of pure gold were swinging down from His ears ; His eyes were blood-shot with rage ; and in His hand was a mace, glowing like a meteor, which He was blandishing with ceaseless celerity in all directions. Just as the sun dispels darkness by the rays, that mighty Being also neutralised the fiery Brahmastra by His dreadful mace. On beholding that celestial Being so near, Parikshit began to think as to who he was. Instantly, then unapproachable by thought that mighty Lord of the universe vanished. (7-11)

Thereafter, at an auspicious moment, when all the propitious planets combined to signify the climax of blessings, the hero of the Pandu's dynasty, Parikshit, was born, a second Pandu in prowess. On hearing that the grandchild was born, king Yudhisthira who was conversant with the duties of the time, was jubilant in mind and got the birth rites of the child performed by Brahmanas like Dhaumya and Kripa, and pronunced blessings on him. Then did the pious king give away gold, cows land, villages, elephant and other precious gifts to the Brahmanas, who were, thereupon, exceedingly pleased and said, "O thou best of the Kauravas, this unsullied link of the family of Kurus was almost lost on account of the irresistible influence of fate, but he has been saved by the All Powerful Lord Vishnu on account of His great love towards you all. You have got the boy alive only due to his mercy, and for this reason, let him be named as Vishnurat i. e. Vishnudatta. There is not a shade of doubt that this boy will turn out a great hero and wonderfully pious."

Yudhisthira asked,—"O Ye Brahmanas! Will this child in due course be able to follow the illustrious marks left in the world by my glorious forefathers ? (12-18).

The Brahmanas replied,—"Partha! This boy will, in time, become a king with the avowed duty of protecting the twice-borns, like Ikshaku the son of Manu, and truthful like Ramachandra, the son of Dasaratha. He will become bountiful towards the poor and protector of those seeking protection like Sivi, the son of Ushinara. Like that of Bharata his fame, will be spread all around. And again, he will be equal in archery to Arjuna, the son Kunti, and to that of Kartavirjarjuna. He will be indomitable like fire, unthwartable like the ocean, brave like a lion, enjoyable to the pious like the Himalayas, forgiving as earth, patient like parents, impartial like Brahma—the father of creation, benign and easily accessible like Mahadeva, and he shall be the stay of all creatures like Srikrishna—the lord of Lakshmi. (19-23).

In glories of noble qualities, this boy will be like Srikrishna; in broadness of mind, he will be like Rantideva; and in devotion to Hari he will be equal to Prahlada. He will be like Vali in patience, and in merits of piety he will be equal like Yayati. He will perform many horse-sacrifices. He will be the progenitor of royal-sages. This your grandchild will show remarkable reverence to the aged. He will meet out proper punishments to those going astray from the path of religion, and for piety and supreme welfare of the earth he will punish Kali. And at long last, he will renounce all earthly pleasures and will die being bitten by the snake, Takshaka, to redeem the curse imprecated on him by a Brahmana's son, and ultimately attain to the lotusfeet of Hari. O king, Vishnurat will, at the time of his death, renounce his person in the water of the Ganges while hearing from Suka a faithful account of himself, and thereby he will attain with ease to the state of *Brahman* where there is no fear." (24-28).

Those Brahmanas, well versed in astrology, thus acquainted the king about the future of the boy and after being duly worshipped repaired to their respective houses.

The son of Abhimanyu, now being born, whenever he would see a human being would think himself if he was the same Being whom he beheld when he was in the womb of his mother. Due to his thinking of the sort, he was known in the earth as Parikshit. Under the affectionate care of his grandfathers, the prince grew up gradually, as the moon increases by degrees during the bright fortnight. Parikshit was by nature a devotee of Hari and, therefore, even in his early years he was very fond of all for his religious bent of mind. (29-32).

King Judhisthira used to raise money by assessing revenues and by imposing fines, At that time being desirous of performing a Horsesacrifice, he saw that he had not the necessary funds with him. He was. threfore, anxious for the means to raise the money required for the sacrifice. Thereupon, Srikrishna advised the other Pandavas to go to the North in quest of the money. He told them about a place where a good many golden articles were kept stored after the great sacrifice performed by Maruta. The Pandavas found out the spot and brought those golden articles and in exchange thereof arranged everything necessary for the Aswamedh sacrifice. At that time, being joyful at the prospect of his desires being fulfilled, king Yudhisthira, who was very sorry and fearful on account of being the cause of destruction of his kinsmen, performed three Horse-sacrifices one after another, and thereby worshipped and propitiated the lord of sacrifices. On being invited, Vasudeva attended the sacrifice and had it duly performed by Brahmanas. After the performance of the sacrifice, Sri Krishna stayed for sometime at Hastinapura, on being so requested by his friends. Thereafter, he desired to return to his kingdom and, with that end in view, he took the consent of Draupadi and king Yudhisthira and being accompanied by Arjuna and the Yadavas, he proceeded towards Dwaraka, (33-37).

CHAPTER XIII.

DHRITARASHTRA RENOUNCES THE WORLD.

Suta said,—O Brahman! While on pilgrimage, Vidura learnt from Sumantu that Sri Krishna was the ultimate goal of the soul. Having performed his tour on pilgrimage, Vidura returned to the city of Hastinapur. Vidura having gone out on pilgrimage, Yudhisthira with his brethren, Dhritarashtra, Jujutsu, Sanjaya, Kripa, Kunti, Gandhari, Draupadi, Uttara and the other women of their kinsmen and the friends of the Pandavas, all lived a soul-less life. Now, on hearing of his return, they stood up in joy and hurriedly advanced a long way to receive him in a mood which depicted animation of the body, with life reinstated therein. They came to him and received him with salutations, embracing and shedding tears of joy. After taking rest and refreshment, the high-souled Vidura was comfortably seated, when Yudhisthira showed him great reverence, and very humbly asked,—"Do you yet remember us? Just as the young birds would be reared up under the protecting wings of their parents,—you saved us with our mother with particular affection All of us have been saved by you from poison and fire from the plotted-house of lac, (*Jatugriha* at Baranabata) and from similar other maltreatments of the enemies. You have visited the notable pilgrimages and journeyed throughout the earth. Please tell me now on what did you live during your pilgrimage and how did you get them? Please also tell me what are the pilgrimages of note that you have visited. Persons who are devotees of Sri Krishna, like yourself, are as holy as the sacred places. Those who have always in their minds the image of *Gadadhara* (Weilder of a mace—a name of Srikrishna) do sanctify by their presence even the holy places. They have no other purpose to serve by visiting the pilgrimage. O thou, revered like our parents, are our friends, the Yadavas, under the protection of Sri Krishna faring well in their capital city? Did you meet them? (1-11).

Thus being asked by Yudhisthira, Vidura related to him everything in order, but as an abrupt report of the mortifying incident might upset the minds of the Pandavas, Vidura did not mention the destruction of the Yadavas. Thereafter, Vidura lived there for some time being treated by his friends like a god. At that time, he imparted many noble advice to his eldest brother Dhritarashtra, which pleased the ever-blind king very much. Vidura was known by all as a Sudra, but he was not so in reality. In consequence of a curse of the Rishi Mandavya.—Yama (the god of Death) assumed himself on earth the form of Vidura. He suffered the curse for one hundred years. During the time of Yama's absence, the Sun held his sceptre and did his duties. On seeing the face of the grandson king Yudhisthira and his brethren thought that the line of the Bharata race has been preserved. Thereupon, they were overwhelmed with joy and became attached to the world. (12-15).

On their being thus attached to the worldly affairs with earnestness, the inevitable end approached them. Vidura understood this and spoke to Dhritarashtra saying,—"O King what have you been perceiving? A great Terror has been approaching you. Do you now go away from the kingdom. Behold the all powerful end has approached us all. It is an illusion and ignorance to think of the course of inevitable Time to be thwarted by any body whatsoever. Time is irresistibly inevitable . to all. Time coming on, one has got to unavoidably renounce even his dearest wife and children even, far less to talk of the other riches. (19-20).

O king! your father, brother, friends and sons have all expired, and you have become very old. The vitality of your life has ebbed through old age and diseases and you are living in another's house. You are blind from before and now have become deaf, and the power of your understanding has become dull. Your teeth have fallen down, and your appetite has gone and your body has now become full of phlegm,—and even yet your attachment to the world is not gone. Oh the love of life! O brother, Bhimsena has destroyed your sons, and you are now eating like a dog the food left by him, and that too through the love of your life which is but an illusion. You conspired to burn them by fire, administered poison with their food, and badly insulted their wife, and now, O king, you have been living on the food offered to you by them. Of what use that life is to you? Alas! the life for the sustenance of which you are putting up with such humiliation would not last, and in time would be worn out and fall off like an old and worn out piece of cloth. (21-25).

He is called patient and tolerant who, when becoming weak and unable to acquire fame and piety, feels disgusted with the world and freed from all bonds of the ego repairs to the forest. He is called the best of men who by dint of his own keen intellect, or through advice of his well-wishers, would discard worldly pleasures and should leave the house for forest, meditating on Hari in his mind. You did not try to be the best of men in the past, and so it behoves you now to be patient. Without apprising anything to your relations, do you now leave the house and proceed on towards the North. O king! After this the inevitable time would in its inscrutable way come upon you and would eventually strip you off the patience and other good qualities." (26-28).

Being thus advised by the high-souled Vidura,—his younger brother,—pointing out the way to freedom and salvation of the soul from the bondage of the world,—the blind king had the vision of knowledge, and like one awakened from sleep and with the knots of worldly fetters snapped up, Dhritarashtra left the house without delay. As the arrows would proceed to the opponent heroes with great velocity, so Gandhari deeply attached to her husband followed him to the Himalayas whither he proceeded, with a view to attain to the holy place resorted to by the saints. King Yudhisthira used to visit them every day and worshipped their feet. That day, after performing the evening prayers and finishing his usual practice of giving away to Brahmanas mustard seeds, cows, lands and precious jewels and thereby propitiating them went to the house of his uncles and aunt to offer them his salutes. But he did not find them there, and he saw only Sanjaya sitting there all alone. Being very much anxious, the son of Dharma then asked Sanjaya, "O son of Gabalgana, where hast my old, infirm and blind uncle gone? And where has gone Gandhari, my aunt, who has been greatly grieved for the loss of her sons? And also why do I not find Vidura, our friend and well-wisher? I am very evil-natured. I have killed his sons, and now has he, on that account, felt anxious about his life from me and jumped into the Ganges? After the death of our father, Pandu,—both of our uncles treated us very affectionately and saved us from all troubles. Where have they both gone to now ?" (29-34)

Suta said,—Sanjaya used to accord great reverence to Dhritarashtra, and therefore he was very much grieved at heart for his absence. And overwhelmed so great was he then, that he could not give any reply to Yudhisthira readily. Thereafter, wiping off his tears with his own hands and consoling his mind by dint of intellect, he spoke to Yudhisthira, remembering the feet of Dhritarasthra with great reverence:—"O Yudhisthira, the worthy scion of the glorious family ! I do not know where have your uncles and aunt gone to. I can tell you this much that the high minded ones have played tricks with me." While Yudhisthira and Sanjaya were thus talking to each other greatly moved in mind,—there arrived then the divine-sage Narada with the stringed musical instrument in his hand. On seeing the divine-sage, Yudhisthira reverentially stood up worshipped him befittingly, and thereafter humbly enquired of him saying,—"O thou godly one ! I do not know where doth my uncles and my aunt Gandhari, deeply mortified by the loss of her sons, have repaired. Without finding them I have been thrown, as it were, into an ocean of anxiety and I do beseech you to tide me over the difficulty, like a helm-man steering a boat in troubled waters. Please be good enough to tell me where have they all gone to." (25-40).

The divine-sage, Narada, thereupon replied, "O king ! do not be overwhelmed with grief. The world is controlled by God. Even Indra, the king of gods and the gods themselves protecting the quarters are but thereby serving God who is not dependent on anybody. As puppet under the controlling manipulation of the player, so also in this universe human beings are brought together and separated according to the will of the Lord of the universe. Then again if you would regard the soul to be eternally indestructible and the body garbing the soul to be destructible, and again, if you would take both of them to be materially indescribable,—on no account it behoves thee to be aggrieved for any one either from worldly affection or through ignorance. There is no other cause of grief than that of affection arising out of attachment. Therefore, your anxiety as to how your uncles and aunt would live without your cares and protection and how much they might have been suffering from various discomforts are vain, and it does not behove thee to be affected thereby. Do you, therefore banish thy folly and fickleness caused by the weakness of thy mind. (40-45).

This earthly body is made up of five elements and is subject to the influence of Time and Actions, and body, therefore, falls off with the components being naturally separated. How can, therefore, this body may be protected by another ? O kind king, one devoured by an *Ajagar* (a python of bulky size known by that name) cannot protect another. Every creature gets his livelihood according to the. determined ordinance of Providence. Man lives on animals, and the animals, in their turn, live on vegetables, To state in brief, the inferior is the life of the the superior, and on this earth one animal is the life of another. And as such what is the utility of your feeling anxious for the sustenance of your uncle and aunt ? Again, man, beast and bird are all identical with God, none has any separate existence, and Cod is one—not more than one. He eats and He is again the eatables, He enjoys and He is the objects of enjoyment. All apparently visible distinctions are but due to ignorance, It is merly by illusion that He is seen as many. O Maharaj ! That great God has now assumed Himself as Time for the destruction of the Asuras and has been living in Dwarka. He has already served the cause of the gods, and is now awaiting the complete destruction of the remaining descendants of the Yadu family. When this mission will be fulfilled, He will then withdraw to His celestial abode. Do you all remain on this earth so long as the Lord is here. (46-50).

The king Dhritarashtra with his brother and wife has repaired to Himalaya—the hermitage of the Rishis on the south of the Himalaya mountains. For the satisfaction of the Seven Rishis, here the Ganges has divided herself into seven streams, by reason of which the place is known as the holy shrine of seven streams. Bathing in that stream, drinking of its water offering oblations into fire and abstaining from food, there lives king Dhritarashtra, having controlled his mind by processes of the eight disciplinary yogas, and released himself from all earthly desires. He is no longer anxious for his sons. By process of Yoga he has practised different postures of sitting and controlled the flow of his breath. Due to devotion to and meditation upon Hari, the three influences of Sattwa, Rajas and Tamas have been lost on him. He has, therefore, been practised in concentration and meditation. He has now understood the separateness of the soul from the body which is the object of the ego. He has also been able to understand the real soul and the intellect, the latter as the instrument of intuition. Just as the demarcated portion of the sky visible in the earthen pot, so also the individual soul fully merges into the Great Soul or Brahman. O king! Your uncle has been able to understand this much also. So that he has been able to appreciate an union of the individual soul with the Great Soul. To disengage the mind from yoga is known as *Buthhan.* There is no such possidility of Buthhan on the part of your uncle, for he has baffled the future result of *Maya* and has controlled the senses and the mind. For this reason he is no longer desirous of enjoying the earthly pleasures. He lives there as firm as the trunk of a tree. (51-55).

The bondage of his actions has been destroyed. Therefore, do not be his hindrance by getting him to return thence. On the fifth day from this day, he shall renounce his body, and thereupon that body shall of itself be turned into ashes. When his body will be burnt in the *Homa* fire along with the thatched cottage of the hermitage,—Gandhari, so firmly attached to her husband, shall also follow him. O Ye king of the Kuru-race, you should not also go to fetch Vidura, for he will be overwhelmed with joy and grief on seeing the wonderful death and the nature of the merit thus obtained by his brother. Thereafter, Vidura will proceed therefrom on pilgrimage." Saying all these, Narada, with the stringed instrument (Vina) in his hand, repaired to his celestial abode. And Yudhisthira consoled himself and renounced his grief by meditating on the words of the Divine-sage (56-60).

CHAPTER XIV

QUERY OF THE KING YUDHISTHIRA TO ARJUN

Suta said,—Brahman, Arjuna went away to Dwaraka to learn all about the movements of Sri Krishna and the other friends and relations there. But although seven months had elapsed after his departure, Arjuna did not return to Hastina. In the meantime, king Yudhisthira was always seeing various terror-inspiring evil omens. The course of time became gradually the more dreadful. The seasons became changed, inasmuch as the fruits and flowers of a particular season would be found to be borne in other seasons. The people were found to be given up to anger, avarice, and falsehood, and they sustained themselves by sinful acts. The conduct of the people became deceitful. Dissensions between sons and parents, friends, brothers and between husbands and wives grew unusual. The king observed the tendency of the people towards all sorts of avarice and vices and also espied the evil omens of various description, and. thereupon he said to his younger brother Bhimsena,—"Brother, Arjun has gone to Dwaraka to see Sri Krishna and the other friends and relations there and to know all about their movements. Seven long months have passed away thereafter but Arjurna returns not. I do not know the cause of this. I understand from Narada, the divine-sage that Sri Krishna now desires renouncing his earthly body assumed by illusion. O Bhimsena, is that time really come ? From Sri Krishna followed all that we have achieved and from him we have received all our worldly possessions such as wealth, kingdom, wives, lives, family, sons and victory over the enemies, and also the piety that we have acquired through the performances of the vedic sacrifices at the instance of Sri Krishna,—the virtues by dint of which we shall attain heaven. Brother, it seems that the words of Narada have now been fructified. Behold the earthly, divine and physical dreadful omens are now seen always. This clearly portends that our fear is but near. My breast, eyes, hands and heart are throbbing as from grave fear, and from this I apprehend calamity will befall us very soon. (1-11).

"O my brother, see then that just on seeing the rising of the sun, jackals, having faces like glowing meteors, are crying their loudest emitting fiery flames as it were. The dogs are not showing any the least fear at my sight, and are, on the other hand, jumping and barking. The cows and the like other animals of auspicious look, are for the last few days going about keeping me always on their left. The asses and the like other animals of ominous look are going round me. My horses are shedding incessant tears. Yonder you see the pegion which looks like a harbinger of death. The owl there and its rival in shrill cry the crow are shreiking in a dreadful way that shakes my heart. They have combined, so to say, to divest the universe of all creatures. The horizontal lines look like a grey circle. The earth with the mountains on it is shaking frequently. The tremendous reports of thunder without any cloud in the sky are heard. Ah, you see, how hard the wind blows bearing fiery flames with it and envelops the earth with darkness by dust in whirlwind. The clouds are pouring on all sides showers of blood ! See yov the sun lost its lustre. The planets in the firmament are at war, as it were, amongst each other. The earth and the heaven are set ablaze through the combined effects of the evil spirits and ominous animals. (12-17).

Rivers, streams and lakes have been perturbed. All beings are uneasy in mind. Wonder is that even with clarified butter fire does not burn ! I am unable to ascertain what more calamities the future would reveal. The calves are not suckling and the mother-cows also do not give milk, and they are weeping all the time. The bulls are not roaming about in their usual majestic gait in the pasture ground. The images of gods and goddesses are always perspiring and shaking as if through fear, and they look to be in tears and are moving about in extreme anxiety ! All habitations, villages, cities, gardens, mines and hermitages are shorn of their respective beauty and gracefulness. I do not know what a calamity awaits us. Perhaps, the earth has been bereft of its prosperity, and has been deprived of the stamp of banner and mace etc as displayed by the Lord Sri Hari's feet." (18-21).

O Brahman, when king Yudhisthira was thus meditating upon all those evil omens, Arjun having the monkey flagstaff upon his chariot returned from the city of the Jadus, and he bowed down before the king, his elder brother. The king saw that Dhananjay was weeping profusely and his look was fixed on the ground. Drops of tears flowed down incessantly from his eyes which were like a pair of blue lotus. His ever courageous heart was palpitating and his features looked shorn of all his usual gracefulness. The king had never before seen him so much dejected, and remembering the prediction of Narada, he became extremely anxious. Then Arjuna having taken rest, the king asked him in anxiety before his friends and kinsmen,—"O Arjuna, how our relatives and friends the Madhus, the Bhojas, the Dasarhas, the Ahas, the Satyatas, the Andhakas and the Vrishnis are faring ? Does our venerable maternal grand-father, Shoora, fare well ? Is it all right with our maternal uncle Basudeva and his younger brother ? Our seven aunts Devaki and her sisters, are they faring well with their daughters in-law ? The son of the king Ugrasena is a villain and I, there fore, would not ask anything about him. Is Ugrasena himself as also his younger brother living ? How do Kritavarma, Jayanta-Gada, Sarana, Satrujit and the other brethren of Krishna, as also the merciful lord of the devotees, Balarama, faring ? Is that great warrior, Pradymana, of the family of Vrishnis all right ? Is Aniruddha, who wears wonderful costume and contour in the battle field, without any trouble ? (22-30).

Are the reputed sons of Sri Krishna viz. Charudeshna, Shusen, and Shamba, the son of Jamvati, faring well ? Are Sisoava and others faring will with their sons ? Srutadeva, Udhava and other followers of Sri Krishna, and Shunanda, Nanda and other great devotees, live absolutely upon the graces of Balaram and Sri Krishna. We are in very good terms with all of them ; are they all faring well ? O my brother, do they all remember us often ? Is Sri Krishna, the ever well-wisher of the Brahmanas, living happily in his own quarters, wherein is established the arena named *Shudharma* as of the gods in heaven. That Primordial Being, Sri Krishna, and also the eternal Godhead Balarama have been born in the family of Yadus, for the welfare, sustenance and salvation of the people. They are living in the city of Dwaraka protected by the might of Sri Krishna, and thus they are living happily being respected by all in the three regions of the world. The sixteen thousand wives of Sri Krishna,—Satyabhama and the others,—do prefer serving the feet of their husband rather than giving themselves upon religious course of discipline. The king of the Yadavas fetched them the celestial flower Parijata etc by defeating the gods in heaven, so that they live on this earth like Sachi, the queen of Indra, the king of gods. The heroic Yadavas are protected by the might of Sri Krishna, and ever undauntedly they tread upon the arena of the celestial assembly Sudharma worthy of the gods. Is that great Govinda faring well ? (31-38).

Art thou yourself well, my brother ? Why do you look so dejected and damp in spirit ? You were with the friends for an unusually long time and did you, therefore, meet with any uncourteous behaviour accorded by them ? Have you been sent away with words savouring slight and unbrotherliness ? Have you been unable to give anything to the seekers of alms for your own want ? Or were you unable to redeem your promise of giving any thing to any body ? You are ever a protector of the people, and have you been unable to protect a Brahmana, a boy, a cow, an old man, a patient and a female, who might have sought your shelter ? Have you visited any unworthy woman living a vicious life ? Have you forsaken any worthy woman merely on account of her being poorly dressed ? Hast thou been defeated on the way by any one either superior to thee or thy equal ? Have you taken your meals forsaking a hungry boy or an old man ? Well, have you committed any act of iniquity ? Have you been separated from Sri Krishna, best of your friends ? There must, at any rate, be some evil falling upon thee, or else why have been suffering this sort of grave mental affliction ? Be that what it may, tell me the cause of this your mental trouble." (30-34),

CHAPTER XV

YUDHISTHIRA AND HIS BROTHERS REPAIR TO HEAVEN

Suta said,—O thou Indra among the Brahmanas, Arjun was already very much emaciated on account of his separation from Sri Krishna. Moreover, on seeing that king Yudhisthira anticipated various sorts of calamities, Arjun felt his tongue and throat dried up, and he was shorn of all gracefulness. He was, at that time, meditating upon his lord (Sri Krishna) and, therefore, he could not readily reply. With great effort he subdued his grief and controlled the incessant flow of tears. He became gradually more overwhelmed at not finding Sri Krishna before him. Thereafter, remembering the many friendly and brotherly deeds of Madhava, with his voice choked with emotion, he addressed his elder brother, king Yudhisthira, the following words:—"O Maharaj,, Hari has played tricks with me in the guise of a friend. he has taken away my great effulgence which created astonishment in the minds of even the gods in heaven. (1-5).

Just as the departed souls of dear parents are called *Pretas* (Spirits), similarly even on momentary separation from Sri Krishna all people lose their gracefulness. It was through the might of the Lord Sri Krishna that I was able to defeat the powerful kings possessed by passion and assembled at the Swayamvara of Draupadi, at the palace of the king Drupada, and shooting down the golden fish by an arrow I won Draupadi. It was through the help and favour of Vasudeva that I offered the Khandava forest in whole to the god of Fire (*Agni*), defeating Indra with all other gods protesting. It was through the favour of my Lord Sri Krishna that I was then able to save the wonderful artist Maya (a Rakshasa), possessing magical powers, by whom was constructed the wonderful arena at the time of your great Rajasuya sacrifice. It was through the might of the Lord Sri Krishna that your younger brother Bhimsena, possessing the prowess of an *ajuta* (ten thousand) elephants, was able to kill Jarasandha who kept subdued under his control all other kings. You may yet remember that when you undertook to perform the Rajasuya sacrifice,—that king Jarasandha also initiated himself to the Mahabhairava sacrifice and for that purpose kept confined in his capital city all the kings of the earth. Bhimsen released all those confined kings and princes by killing Jarasandha, and those kings then brought grateful tributes to your sacrifice. O king, the vicious minded Dusyhasana and other sons of Dhritarashtra held your wife, Draupadi, by the beautiful braid which had been sanctified by the sprinkling of holy waters at the great Rajasuya sacrifice. Being thus insulted by them, your devoted wife Yajnaseni with tears in her eyes fell at the lotus-like feet of Sri Krishna. It was through the grace of the Lord then that Bhimsena rendered husbandless the wives of those evil minded ones and shorn them of their hairs. (6-10).

When we were in the forest, at the instance of the evil-minded Duryyadhana, the mighty sage Durvasa came to us to be fed with his ten thousand disciples,—and we were then fallen into a great calamity in the shape of incurring imprecation of a curse from that sage. At that time, Madhava saved us all from that predicament by Himself eating the remnant of vegetable that was with the cooking utensils, by which act of of His, the sage with his disciples bathing in the water of the lake, felt themselves fed to their fill and went their way thence. It was through the might of the son of Basudev that I surprised *Siva* and *Durga* by my skill in arms and they then were pleased to award me the *Pasupata* weapon, and similarly the other divinities also were pleased to give me various celestial weapons. It was through the favour of the lord Sri Krishna that I went to heaven in this my human form and Indra, the king of gods, offered me to sit on the half of his great seat. O Maharaj, it was by His might that these my powerful pair of arms holding the Gandiva bow were sought by the celestials headed by Indra having been cognisant of my power of arms for the destruction of Nivatkavacha and other demons. O Maharaj, I have now been separated from that friend and protector who now assuming His own self has played upon me. It was by his friendship that I in a single chariot succeeded to cross over the ocean of the Kaurava army consisting of heroes gifted with invincible prowess such as Bhishma and others. Also at the time when the Kauravas invaded the capital city of the king of Virata and intended to forcibly take away the cows of the king I was able to defeat and keep the Kauravas spell-bound, seized their wealth and snatched away from their person the gem-studded turbans etc. At the battle of Kurukshetra the lord Sri Krishna was before me in the shape of my charioteer and by his mere look He deprived Bhishma, Karna, Drona, Salya and other heroes of the enemy side of their enthusiasm, tenacity, strength, and skill in the use of arms. (11-15).

Maharaj, as in the days of yore the *Asuras* inspite of their best efforts were unable to inflict any injury to Prahlada,—similarly having been sheltered by the pair of arms of Narayana, ever merciful to the devotees, I was able to baffle the irresistibly powerful weapons of Drona, Bhurisrava, Susarma—the king of Trigarta, Salya, Jayadratha and Balhika Alas! What a foolishness I had then. I engaged Him to serve me as a charioteer whom the best of men meditate upon for absolute salvation. In the attempt at killing Jayadratha, when my steed of the chariot became fatigued, I had them drink water raised from earth pierced through by an arrow. At that time my enemies could easily kill me by shooting arrows on me, but as willed by the Lord my enemies were just at that time unmindful of the opportunity and therefore they were unable to prevail upon me. O King, the selflessness and friendly treatment that Madhava accorded towards me and also the sweet words of His in addressing me as O' Partha', O' Arjuna,' 'O the son of Kuru,' all those are stored up in my mind. I feel my heart pressed hard and twisted as it were whenever I recollect on them. Due to our very close intimacy, we two used to sleep on the same bed, sit on the same seat, eat from the same plate, walk together and admired one another. If on any occasion per chance anything happened contrary to His words, then I used to slight him saying 'Oh what a speaker of truth thou art.' But just as a friend excuses the fault of a friend and a father forgives the folly of his son, Sri Krishna in his magnanimity used to excuse me for all my faults. O king, what you anticipated has really come to pass. That Great Purusha has now left me. My body is now soul-less. I was escorting His sixteen thousand wives. In my way some low born Gopas attacked and defeated me as easily as they could do a helpless woman. (16-20).

I have got the same bow, arrow, chariot and horses, and I myself am the same. In the past the enemy kings had to lower their heads before all these. But instantly with the separation of Sri Krishna, the Lord of the Universe, everything has become useless. Just as offering of oblations of clarified butter in ashes even with due utterances of proper mantras would not serve any purpose, and just as receiving of wealth from a magician does not prove a real gain, and as sowing of seeds on barren soil does not produce fruits,—similarly on account of separation from Sri Krishna I have become worthless. O king, you have enquired of the welfare of our friends, the Jadavas. Under the curse of a Brahmana, and due to drinking of wine they seemed not to recognise each other and slew each other striking by *Eraka* grass held in their clenched fists. Some four or five of them are now surviving. It is the will of the Lord Narayana that all beings of the universe would sustain and destroy each other. O king, just as big fishes in the water swallow up the small ones, so also comparatively stronger creatures destroy those inferior to them. By the same order Sri Krishna got the weaker ones of the Jadavas killed by the stronger ones, and thereby lightened the burden of the Earth. Maharaj, I am unable to go on with the narration any longer. I am fully overwhelmed on remembering the significant words of consolation spoken timely by Govinda." (21-27).

Suta began,—Arjuna began to meditate upon the lotus-like feet of Sri Krishna out ot deep intimacy that existed between them. Thereby his intellect became free from grief and cleansed of the worldly attachment. The instructions on Jnana line that Vasudeva imparted to Arjuna at the time of the battle of Kurukshetra, had remained enshrouded in Arjuna's mind on account of the influence of time, earnest attention to actions, and attachment towards worldly possessions. But now that the table had turned, with the meditation of the feet of Hari, his devotion towards the instructions worked with great vehemence, and it destroyed his passions entirely. So that Jnana prevailed upon predominantly in his mind. With Jnana prevailing he understood himself as *Brahman*, and that understanding destroyed from his mind the illusion of ignorance. With the destruction of *Avidya* or ignorance, the influence of the three *Gunas* viz sattwa etc ceased. With the cessation of the influence of the *Gunas*, his mist of doubts on the duality of God and the Universe was removed. Thus Arjuna with the knowledge of his real self *Atman* became conscious of his soul being separated from his gross body and understood his past spiritual ignorance and its actions. The king Judhisthira,—learning of the course of the Lord Sri Krishna and the destruction of the Jadavas,—then made up his mind to renounce the world and repair to heaven. Kunti too on hearing from Dhananjaya the destruction of the Jadavas and the course adopted by the Lord, had her mind concentrated through her single-minded devotion to Hari, and retired from the world.

O Brahman, I have already recited the various points of difference between Sri Krishna and the other Jadavas, and now you may yourself understand it from the course of action adopted by Him. Like that of extricating a thorn by a thorn, He assumed His body as a Jadava and thereby He destroyed the burden of the Earth. (28-34).

Like an actor acting on the stage, He assumed and renounced His different forms such as a Fish and others (as referred to in the ten incarnations of the Lord). From the day the Great Mukunda withdrew His human form from the world, Kali Yuga, the source of evil to the ignorant, set in. The king Judhisthira was very wise and on perceiving the approach of Kali in his city, kingdom, palace and on themselves, and understanding the order of avarice, falsehood, hypocrisy, envy and other sins, he resolved upon to repair to heaven and accordingly dressed himself. Thereafter the emperor Judhisthira installed in the throne of Hastinapur his grandson Parikshit, who was his equal in accomplishments, as the emperor of the kingdom girt by the ocean. He also appointed Bajra, the lord of Surasena in the city Mathura. Thereafter the king performed the sacrifices relating to Prajapati and the gods and by virtue of yoga placed within himself the three forms of fire viz, Garhapatya etc. At that time the king threw into the fire his bracelets, ear-rings and the other ornaments as usually worn by kings. He also became free from affections, pride etc and severed all worldly attachment Thereupon he offered his power of speech as an oblation to the mind ; into Prana (vital air) ; Prana into Apana ; and Apana with all bodily activities he offered to the God of Death ; death into the component of the five elements (the elements being *Khiti*, *Ap*, *Teza*. *Marut*, and *Byom*) ; the body into three qualities (*Sattwa, Rajas* and *Trmas)*; he offered the three qualities to his own self and finally he offered himself unto the One Absolute Ultimate Brahman—the Great Soul. He wore tattered clothes, observed fasting, refrained from speaking and his hairs remained dishevelled, so that he appeared to be a stupid, maniac or a wizard. He did not pay heed to any body's words; he did not wait for any body; he alone left the Palace and meditating in his mind upon the Parama-Brahma (the One Absolute Ultimate Brahman) he proceeded on towards the North. His great ancestors had also, at the end of their days, repaired to the North, whence no one returns. And his brothers (Bhima, Arjuna, Nakula and Sahadeva) also beholding their subjects possessed by the evil influences of Kali yuga resolved upon and followed their elder brother Judhisthira. (35-45).

They had performed all religious rites, and considering the lotus-like feet of the Lord of *Baikuntha* (Vishnuloka) as the summum bonum of life, they meditated upon them. Through meditation their faith increased and intellect became purified and thus they acquired wholehearted devotion to the feet of Narayna who is the one eternal refuge of those freed from sins, the glorious consummation which is never attainable by the sinful ones. Bidura also in the course of his tour on pilgrimage arrived at Pravasha and meditating in his mind Sri Krishna, the idol of his life, renounced his body and repaired to his habitation welcomed by the Pitris. On finding her husbands departing one by one without caring for the others Draupadi also engaged herself to the meditation upon the Lord Vasudeva and attained Him. The Pandavas are the dear ones of the Lord Sri Krishna and their departure above referred to is highly holy. Those who will earnestly hear of this holy of this holy narration of the departure of the Pandavas from this world shall acquire devotion to Sri Hari and attain in the end release from future births (46-56).

CHAPTER XVI.

A CONVERSATION BETWEEN DHARMA AND BASUMATI

Suta said,—O Brahman Saunaka, thereafter Parikshit who was greatly devoted to God, began to rule the earth in accordance with the instructions of the Brahmanas. Just as a pious man would do the rituals relating to the birth of a male child according to the advice of Brahmanas conversant with the same, so also the king Parikshit discharged all his duties as a king with the permission of the Brahmanas. Parikshit married Irabati, the daughter of the king Uttara. He begot upon the daughter of the king Uttara gradually four sons viz. Janmejaya and others. The king Parikshit made Kripa his spiritual guide and performed on the banks of the Ganges successively three Horse sacrifices and distributed ample gifts. In those sacrifices of the king all the celestials were visible to the men present. While proceeding on in spreading his conquests, one day the emperor Parikshit saw Kali in the person of a Sudra wearing the apparel and insignia of a king, and striking with his feet the couple of a cow and a bull. (1-4).

Saunka enquired,—O Suta, why did the king Parikshit at the time of making conquests merely punished Kali and did not kill him ? He who was striking a cow wearing the apparel of a king was a lowly Sudra ; why then did the king refrained from killing him ? O thou great saint, if the subject matter of the narration enquired of relate to Sri Krishna or His devotees ever drinking the honey of His lotus-like feet, then only do thou relate to us the story, or else you need not narrate it ; for fussy discourse is of no other avail than wasting ones life time. The God of Death who is the end of those having a limited span of life has been invoked and invited here to accept sacrifices of beasts. So long as the God of Death will stay here, no one shall be possessed by the influence of the cycle. It is for this reason that the great saints have summoned the God of Death (*Yama*). Now that people are without any anxiety, let them drink the elixir of the discourses on the glories of Hari. The life of the indolent and the evil-minded, limited as it is, is being spent uselessly, the night is spent in sleep and the day in unworthy actions. (5-10).

Suta said,--O Brahman, skilled in battle the king Parikshit while living in Kurujangl (Hastinapur) heard that Kali has entered into his kingdom. Burning with anger and being eager for battle, with pleasure he took up his bow for the purpose. Immediately his chariot yoked with blue coloured horses with the flag on it bearing the emblem of a lion thereon became ready well equipped. The king mounted on the chariot and went out for conquests surrounded by his own army consisting of chariots, horses, elephants and infantry. Gradually and one by one the king conquered Vadraswa, Ketumal, Uttar-Kuru, Kimpurusha and other Varshas and exacted tribute from the kings of the territories. The people of the countries sung to him the glories of Sri Krishna and of his great ancestors, the escape of his own self from the perilous weapon of Asswathwama, the close friendship between Jadavas and the Pandavas and their devotion to Sri Krishna. The son of Abhimanyu became very much delighted to hear them so singing. His eyes expanded with the inward joy he felt. With immense pleasure the king Parikshit conferred on the people valuable clothes and precious necklaces. (11-16).

He heard from the singers that Vishnu, at whose feet the three regions of the world bow down, served the Pandavas as their charioteer, the mediator, the president of their council, protector of the gates at night as a sentinel sword in hand, orderly, and praiser of their glories and that the lord even bowed down to the Pandavas. Thereupon Parikshit became devoted to His lotus-like feet. When Parikshit eagerly heard the glories of his ancestors recited by the people daily, a wonderful incident occured, and let me relate the story to you. At that time the God of Piety in the guise of a Bull was roaming about on one foot and saw the Earth (Basumati) shorn of all graces in the guise of a cow that had lost her calf and with her face cast down weeping all the while. Thereupon Dharma came by Basumati and asked: "O good lady, how do you do? From your dull colour and pale countenance I presume you to have been suffering a deep mental agony. O my mother, are you pining for a relative away from you for a long time? Are you aggrieved to find me on one leg and the three others broken?

Are you painfully thinking of the future when Sudra Kings will enjoy you? Now-a-days people no longer perform any sacrifice, and are you therefore sorry for the celestials deprived of their share of sacrifices? Are you sorry for the people suffering for scarcity of rain as Indra do not now pour down adequate quantity of water in proper season? In these days the wives and the children are not protected by the husbands and parents and on the other hand they behave very cruelly, and are you sorry therefor? The Goddess of Learning (Saraswati) has now been living in the houses of Brahmanas devoid of the dutifulness, and even the best of Brahmins are serving the Kshatriyas who treat the Brahmanas with contempt, are you sorry for that rsason, O mother?" (17-22)

Under the influence of Kali the Kshatriyas have now become idlers, are you sorry therefor? Or are you sorry for the dismemberment of the kingdom of those indolent kings? Are you sorry, O mother, for the subjects who are, contrary to the injunctions of the sastras, at will and ease freely eating, drinking sleeping, staying, and enjoying women? The glorious deeds performed by Hari in different incarnations are more efficacious than even the heavenly bliss, are you sorry for His leaving you now and have you been lamenting over His sweet memories? O Basundhara, please tell me the cause of your agony which has rendered you so dull and emaciated. Has your good graces, once envied by the celestials, now been stolen away by the powerful evil influence of the present cycle of time?" (23-25).

The Earth replied,—O Dharma, you yourself know all about which you ask of me! Yet, I am telling you everything. In the past by the grace of the Lord Sri Krishna you were on your four legs and you were the cause of happiness and prosperity of the people and truth, purity, kindness, charity, forgivefulness, contentment, simplicity, equality, controlling the senses, attachment to respective religion, ascetism, impartiality, resignation, indifference to loss or gain, study of the sastras, knowledge of the self, renunciation, self-control, bravery, strength of determination, might, dutifulness, independence, tactfulness, beauty, patience, mildness of temper, sharpness of intellect, modesty, good manners, talent, sharpness of understanding, gravity, calmness, respectfulness, fame, devotion, want of pride, welfare of the Brahmanas, affording protection to the helpless, these qualities aspired after by the noble-minded saints ever existed in the Lord,—that Srinivasa full of those qualities and without any decay has now renounced his human form and left the world. And now the evil influence of Kali has fallen on the people. Alas! That is the cause of my sadness. (26-31).

O thou best of the celestials, I lament for the future for myself for you, the celestials, the saints, the Pitris, the four Varnas (Sects) and the Asramas (Stages). O thou foremost of the immortals, I am unable to bear the separation from Sri Krishna. Just consider, he, to behold on whom for a moment Brahma and other celestials even ever keep themselves engaged in meditation, and for the purpose of serving whose feet Kamala engaged herself renouncing her own havitation Kamalalaya (the house of lotuses) and being adorned with whose foot marks containing banner, club and hook I had the beauty matchless in the three worlds. My pride know no bounds on the acquirement of the wealth imparted to me by God. Perhaps due to that pride the said object of pride has been lost and He also has left me. The hundreds of Akshauhinis of armies of the kings of Asuras formed huge burden on me. To lighten that huge burden on me, the merciful Lord assumed Himself in the family of Jadus in charming person. At that time you were also crippled of your legs but He restored you also to your happiness and you moved about with pleasure on your four legs. Can any woman bear the separation of that exquisitely beautiful person? Even so grave and conceited women Satyabhama and others were moved by His amorous askance looks, sweet smiles and words, and then they could not preserve their gravity and they used to take shelter on His lotus-feet. While Banamali (a name of Sri Krishna) treaded on my breast stamping the foot marks, my hairs stood on their end in the shape of young blades of green grass. Oh the beauty I had being smeared with the dust raised by the feet of Madhusudan (a name ef Sri Krishna)." While the Earth and Dharma (the God of Piety) were thus conversing, the king Parikshit arrived at the bank of the river Saraswati flowing to the East. (32-37).

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CHAPTER XVII.

THE SUPPRESSION OF KALI BY PARIKSHIT.

Suta said,—O foremost of the Brahmanas, the king Parikshit arrived at the bank of Saraswati and there he saw a Sudra wearing the guise of a king and with a club in his hand beating a helpless bull and a cow. The bull was as white as a lotus-stalk. On being mercilessly beaten by the Sudra, the bull was frequently passing urine, and was trembling on his one leg out of great fear. The cow looked to be milched by the god of piety, She was greatly fatigued on account of the kicks on her by the Sudra. She became very weak and while weeping as a mother separated from her child, she was attempting at grazing grass. The king Parikshit saw all these from his chariot. He then put on his gold embroidered apparel and having set his bow with arrows addressed the Sudra in words so sounding like rumbling of clouds :—"Who are you ? Why are you so audacious as to oppress my subjects ? You have been appearing like an actor playing the role of a king in a stage. But your action proves you to be a Sudra. Krishna and Arjuna, the wielder of Gandiva, have now departed, and is it therefore that thou feel it safe to kill innocent animals in lonely places ? For the great sin thus incurred you should be inflicted with capital punishment." (1-6).

Thereafter the king addressed the Bull in these words :—"Who art thou ? Art thou a celestial in the guise of a bull and roaming about on one leg to make us feel sad therefor ? How have you lost your other legs ? The Kauravas protect the subjects in this earth and make them happy. I have not seen any one but you shedding tears. O son of Suravi, don't you shed any more tears. You have no mere to fear from this wicked Sudra" Thereafter the king addressed the cow full of tears:—"O mother, you too do not weep any more. I punish the wicked. Myself living, you will fare well. O pious mother, that king loses his fame, longevity, and fortune in whose kingdom the subjects are oppressed by the wicked. The highest merit of a king consists in removing distress of the distressed, and I will therefore kill this Sudra who is a wicked and injurer of all beings." (7-11).

The king again addressed the bull these words:—"O the son of Suravi, you are a quadruped, who then has cut off your other three legs? There is none so much aggrived like you in the kingdom of the Kauravas depending upon Sri Krishna. You are innocent and saintly. Therefore, do thou name him who has thus injured you and thereby brought slur upon the fame and reputation of the Pandavas. May good betide thee. Whoever offends the innocent ones, will be deprived of his pair of arms by me, even if he be a celestial and immortal. The noblest virtue of a king consists in protecting those who follow the paths of virtue and in punishing the evil workers who oppress the innocent ones without any cause." (12-16).

Thereupon Dharma began,—"Maharaj, such words of consolation to the distressed indeed become of you of the Pandava origin—the Pandavas, attracted by whose merits the Lord Sri Krishna served them even as orderlies etc. But, O thou foremost of men, we do not know from whom these miseris to all beings are following. We have been perplexed with the diversity of arguments. The Atheists in their own ways would say that the miseries of the soul are caused by the soul itself. The Astrologers would hold that these are caused by the influence of stars and planets. The Mimangshakas would however hold that they are outcome of the Karma or action performed by the Jivas. And others still would hold that our miseries are caused by our own nature. Some of the learned theists say that sorrow and happiness proceed from God who is beyond our understanding and perception of senses. O Rajarshi, you are an intelligent man and you can well discern the truth in these sayings by dint of your clear understanding.',

O Saunka, the best of the twice-borns, the king Parikshit, on hearing those words of Dharma, pondered very particularly on the statement and became free from the mist of ignorance, and with darkness of ignorance removed from his mind, he then recognised the stranger as Dharma to be sure. Thus coming to know the real identity of the God of Piety, the king addressed him saying,—'O thou conversant with morals of religion, it is so described in the scriptures that even though particularly known the name of the assassin ought not to be told, for by telling his name that person also meets with an equal end with the assassin. You are expressing the name of your enemy in an indefinite way and thereby you are speaking out the truth in a sastric way, and this denotes that you are Virtue himself, roaming about in the guise of a bull. And again, everything in the world happens through *Maya* or the illusory will of God. Therefore, man cannot ascertain, by understanding and speech, as to who the real evil-doer and who the injured are. And thou having known this art not definitely telling of him. In the Satya-yuga, you had four legs in the shape of meditation, purity, kindness and truth. Of these four, three have been destroyed through *Vishamaya* (Astonishment), worldly attachment (*Vishaya-shanga*) and Pride (*Garva*), And now only one of your aforesaid four legs i.e. Truth is the remnant. Upon truth only thou art intending to stay any how now. But Kali of the mighty influence is now desirous of breaking that one leg of yours through his gradual growth of iniquities. I now understand this cow to be the Earth in reality. God had lightened her onerous burden and thereafter He has left her. From now Sudras, inimical to the Brahmanas, shall enjoy her as kings. Chaste, as she is, she has now been therfore constantly shedding tears like an unfortunate woman. (17-27).

Thus consoling Dharma and the Earth, the king Parikshit, took up his sword with a view to kill Kali, the source of iniquities. Thereupon Kali, on seeing the king about to kill him, became greatly frightened for his life and throwing off the apparels of a king that he wore, he bowed down his head at the feet of the king. Parikshit, ever merciful to the poor and helpless, finding Kali thus placed at his feet, considered him worthy of being protected and did not kill him. And the king then smilingly spoke thus,—'O Kali, we are preserving the reputation of Arjuna, the friend of Sri Krishna. Since you are praying for life in folded palms, I will not kill you. But as you are the friend of iniquity, you must on no account live in any part of my kingdom. You living in the kingdom as a king, avarice, falsehood, theft, wickedness. renouncing of respective religion, poverty, deceit, quarrel and pride would prevail. O thou friend of iniquity, this land is known as Brahmavarta of which the inhabitants do live on virtue and truth. In this sacred land, those conversant with the details of the different sacrifices are performing various sacrifices with a view to propitiate Hari, the lord of sacrifices. Therefore, thou art not to live in this land of sacred celebrity. In this greatly holy land of Brahmavarta the Lord Hari, worthy of being worshipped with performances of sacrifices, and appearing in the holiness of sacrifices, secures various well being of the performer of sacrifices. That Paramatma (the Super-Soul) pervades through like air within and without all mobile and immobile objects of the universe." (28-34),

Suta said,—O Saunaka, on finding the king Parikshit with sword in hand in front of him like the veritable God of Death (*Yama*), Kali had so long been trembling with great fear. Being thus commanded by Parikshit, he now addressed the king thus,—"O Emperor, you have asked me not to live in this land, but I am not able to think out the place where to live in. O thou foremost of the virtuous ones, you do roam about everywhere with bow and arrows in hand, and you yourself do, therefore, assign some place for me to live in and to carry out your commands."

On being thus besought by Kali, the king Parikshit spoke to him thus: "Do you live in the place where gambling at dice, drinking of wine, frequenting of bad women and slaying of lives prevail," Kali then begged for further accommodations to live in and thereupon the king bestowed upon him untruth, pride, passion, envy and enmity. And Kali, born of iniquity, live in the five places conferred upon him by the son of Abhimanyu Therefore, person desiring emancipation and also pious kings, the lords of their subjects, must not frequent any of the above named places. (35-41)

Suta said,—O Brahman, the king Parikshit, thus punishing Kali, restored to Dharma, in the guise of the bull, the three broken legs in the shape of meditation, purity and kindness, and the king also greatly consoled the Earth giving her peace and happiness. Parikshit of great might and world-wide celebrity sat on the throne of Hastinapura—the throne left to him by grand-father the illustrious royal saint Judhisthira who renounced the world. With the glory of the Kaurava kings, his predecessors, hallowing round him, Parikshit ruled the kingdom. The king Parikshit thus ruling the earth with even-handed order and justice, you all were able to engage yourselves to the sacrifice.' (42-45).

CHAPTER XVIII.

IMPRECATION OF CURSE BY A BRAHMANA ON PARIKSHIT.

Suta said,—"O foremost of the Brahmanas! While in the womb of his mother, Parikshit was burned by the fiery weapon of Aswathwama. But due to the mercy of Lord Sri Krishna of wonderful actions, the life of Parikshit was resuscitated. He was whole-heartedly devoted to God. For this reason even when the deadly Snake Takshaka came to him in consequence of the imprecation of a curse by a Brahmana,—Parikshit was not at all overwhelmed with the fear of losing his life. He became a disciple of Sukdeva, and became apprised of the knowledge about Sri Hari. As a result of the knowledge he forsook attachment to all worldly objects and renounced his body in the water of the Ganges. Those who enjoy always sweet discourses upon the holy glories of the Lord and ever meditate upon His lotus-like feet,—do not become confounded even at the time of their end. Thus, it was not at all unlikely that Paikshit, devoted entirely to God as he was, should be acting so justly, Even on the day and time of the Lord Sri Krishna's leaving this earth Kali, the source of all evils, has entered the earth. But so long as the illustrious son of Abhimanyu (Parikshit) ruled as a paramount Sovereign over the earth. Kali's influence and power could not be fully developed and extended all throughout. (1-6)

The Emperer Parikshit always collected essence of things like a bee. He observed that in Kali-juga all good deeds bore fruits even at the resolution therefor, but sinful actions would not produce the evil results till they are carried into practice. Indeed Kali was over roaming about like a tiger in search of a pray, and for possessing on the inadvertent persons and inexperienced children, but that would not cause much injury. And for this reason although Kali was fostering evils, the King did not kill him. O best of Barhmanas! You were pleased to ask of me about the virtuous life of Parikshit, and thus I have narrated it while reciting the life and works of Sri Krishna of Supreme good to the world. What more should I say than this that all narrations describing His good graces and actions ought, to be heard by persons desiring their own welfare." (7-10)

The Munis said,—"O Suta, live you for ever. You have been singing at length the holy praises on Sri Krishna, by hearing which the fear of death is being removed from our mind. We have engaged ourselves in performing the sacrifice of long duration, but we are not certain about its success, for, there are many obstacles to it. We have been discoloured due to smoke and at this time you have made us refreshed by offering us delicious drink of honey of the lotus feet of Govinda. We care not for emancipation if we have that company of those who are devotees of Vishnu. What then to speak of wealth and kingdom as covetted by worldly-minded men ? God is the stay of pious persons. Those who are well acquainted with its fine taste cannot ever be fully satisfied with the praises of Him. Ever masters of yogas, Siva, Brahma etc are unable to attain the end of His qualities—free from the influences of Prakriti and conducive to the Supreme good of the world. O thou learned one, you are the foremost of those devoted to the Service of God. Do thou, therefore, fully describe the most high and holy character of Hari, the stay of the devoted persons. We are very eager to hear it. Do you also relate to us fully the instructions that Suka imparted to Parikshit who was gifted with keen intellect and greatly devoted to God, the instructions by virtue of which Parikshit was able to attain shelter at the feet of the Lord, the source of final emancipation. The highly efficacious Bhagbata Purana was narrated to Parikshit. In it has been promulgated many wonderful systems of Yoga. It is full of the endless glories of Sri Krishna and as such it is highly pleasing to the devouts. Do thou relate unto us this pleasant Purana." (11-17).

Suta replied,—"O thou wonder ! O the joy ! We are born of a mixed caste, yet we are welcomed and honoured by the aged and wise Rishis. Therefore, our birth is blessed to-day. Those who are mortified by grief consequent upon their lowly birth, may get rid of their distress by entering into conversation with the wise ones Hari, the Lord of the Universe,' is the stay of all great men. He is all-powerful and eternal. People perceiving His great qualities manifested in things that is great, do describe Him to be eternal. People singing on His holy names have no more to fear for the miseries of a low birth, Lakshmi was previously sought by Siva and Brahma repeatedly but in vain.. Though never desired by Narayana,—Kamala of her own accord clings to the dust of His feet. This, therefore, sufficiently proves that not to speak of His superiors there is none even equal to Him in qualities. Again, just think of this. that the water which Brahma offered to Siva as a mark of respect to hallowed Siva and the world. That water however oozed out from the lotus feet of Vishnu. Thus it is, that none but He can be called God. Pious-minded persons renounce their firm attachment towards body and its inseparable pride. Then they dedicate themselves to His feet, and attain to the last stage or order of Asrama known as *Paramahansa*, the best of all religious order or Asrama. By virtue of the Asrama they become bereft of any envy. I shall now narrate to you, as best as I can, the history of Parikshit, as desired by thee. Just as birds soar high in the sky so long as they can, so also the learned ones sing on the glories of Vishnu to the extent of their knowledge. (18-23).

One day the king Parikshit went out alone on a hunting excursion. He pursued a herd of deer. At this he became tired, hungry and thirsty. Thereupon he searched for water to allay his thirst. Proceeding on in search of water, he arrived at the hermitage of the renowned Muni Samika by name. On entering the hermitage, Parikshit saw that the Muni was in a sitting posture with his eyes closed and his whole body motionless. At that time Muni Samika had dissociated his senses, their activities, mind and intellect from all worldly objects, and he became detached from outward consciousness, dream and sleep ; and as such he then attained the best of all stages of Yoga viz. *nirvikalpa samadhi*. Thus, the Muni Samika in that state of samadhi having known himself identical with One Absolute Brahman,—all actions of his sense-organs ceased. His body was covered by dishevelled knotty clusters of his hairs and a deer-skin. The king Parikshit was so much thirsty that he felt his throat and tongue perched and dried up. He therefore, requested the Muni for water. The Muni was then in a state of self-communion, as aforesaid, and as such, far less to speak of his hearning the king's request for water,—the Muni was not even conscious of the king Parikshit's arrival at his hermitage. How could he then observe any hospitality? At this the king became possessed with passion and thought, "I have come to this hermitage as a guest. The Muni has not offered me any mat of Kusha-grass or any other seat, and not to speak of showing any due honour, he has not even welcomed me with any sweet words. Pephaps due to pride of his excellence in *Tapasya*, the Muni is slighting me." (24-28).

The king again thought, "Has the Muni really controlled his senses and is merged in his meditation with his eyes closed? Or he is slighting me thinking that it matters not if the inferior Kshatriya guest goes away unattended to?" Striken, as he was, with hunger and thirst the king's harted and anger increased, and the king intended to insult the Muni. With this intention while leaving the hermitage, the king took up a dead snake with the end of his bow and placed it around the neck of the Muni. This being done, the king left for his city.

Samika Muni had a highly effulgent son Sringi by name, who was at that time a tender boy. Sringi was playing then with his comrades in another place. One of his comrades went to him and said—"The King Parikshit has greatly insulted your father by placing around his neck a dead serpent." At this the boy Sringi instantly flew into fury. His voice became choked with burning anger, and he said,—"See you the viciousness of the kings whose avowed duty consists in protecting their subject! If a servant maintained by his masters injures his master,—then what is the difference between him and a plump crow or a door-keeping dog? The Kshatriyas, inferior as they are to the Brahmanas, have been appointed by the Brahmanas as warders. How can the Kshatriyas, therefore, dare take their meals at the same pot, stationed as they are at the gate? Lord Sri Krishna,—chastiser of the wicked, having departed, the king has transgressed the respect of Brahmanas. Well, let me punish the king, and you behold my power." (29-35).

While speaking those words to his comrades, Sringi's eyes became blood-shot. On touching the water of Kausiki river, Sringi imprecated this curse: "The black-ship of his family who slighted my sire's respect and insulted him,—at my words,—the great serpent Takshaka shall bite him within seven days from to-day."

Thereafter Sringi, the son of the Muni returned to the hermitage. On seeing the dead-serpent around his father's neck, Sringi became overwhelmed with sorrow and began to cry aloud. O Brahman ! Maharshi Samika, a descendant of the family of Angira,—opened his eyes on hearing the loud cry of lamentation of his son. At first the Muni found a dead-serpent around his neck. He threw the snake off, and addressed Sringi thus,—"O my son ! Why are you so crying ? Has any one wronged you in any way ?" Being thus queried by his father,—Sringi related everything from the beginning, (36-40).

The king Parikshit was not a person to be cursed. So that on hearing of the imprection of the curse upon that Lord of men, the King Parikshit,—Maharshi Samika did not commend the action of his son. That great sage became very sorry and said,—"Alas ! It is a matter of great regret. O my son, you have incurred a great sin to-day for the iniquity you have done. You have inflicted a severe punishment for rather a trifling offence. Your understanding is not yet ripe. You do not know that a king is the Lord of men and bears an appellation of Vishnu You have erred in taking a king at par with an ordinary human being. Being protected by the unlimited prowess of the King, all people are enjoying blissful lives undauntedly. Without Narayana in the human form of a king, robbery and theft etc prevail among the people. So that there being none to protect them, the people meet with destruction soon just as the passing away of a mass of clouds. The death of such a king has been caused to-day. Now robbers and thieves, having no one to fear from, will rob off and steal away the wealth and food-stuff of the people. Ah ! We are the cause of this evil. The sins that has been incurred by causing this evil shall visit us, although we have had no concern therewith. Alas ! Now the people will kill one another. One will address uncharitable words to the other. Stealing of cattle, women and wealth among the people will multiply. The number of plunderers will be numberless. The virtue of the people, four *Varnas* as per the Vedas, and the orders of the *Asramas* shall be deteriorated and degraded,. The people will be running after wealth and desires alike apes and dogs. And degeneration and inter-mixture of races will result in consequence. (41-45).

"Raja-chakravarty (Sovereign, king of all other kings) Parikshit has been ruling his subject religiously. He is of great fame and he is ever devoted to God. He has performed horse-sacrifice. Being striken with hunger and thirst he has been led to insult me, as he did. It has been therefore, improper on your part to imprecate the curse upon him.

"O Jagannath! God of gods! Thou art the soul of the universe. This my son of unripe understanding has done a great iniquity towards the innocent. It behoves thee, therefore, to forgive him. If, however, the king also imprecates a curse upon Sringi, then the sin thus incurred by Sringi may be atoned. But there is no such possibility. The king is ever so devoted to Great God. The devouts although back-bited, cheated, slighted or oppressed by others do not take any revenge even when they have the power so to do."

That illustrious Samika Muni became very sorry and much repented on the misdeeds of his son Sringi. But he did not show the least anger or did not express any iil-will against the king who insulted him. This is the way of the saints. They do not feel delighted in pleasures nor they lament in misery, for, they are not at all concerned with joy or sorrow knowing, as they do, these to be but attributes. (46-50).

CHAPTER XIX.

SUKA APPROACHES PARIKSHIT.

Suta, said,—O Brahman ! Thereafter the king Parikshit,-reflecting upon that act of iniquity perpetrated by him,-became very anxious, and said within himself:—"Oh ! What a wicked soul I am ! I have insulted an innocent Rishi. What a great dunce I am ! I was unable to understand the effulgence of *Brahman* hidden in him. By so insulting the innocent Rishi of hidden effulgence, I have insulted the Almighty. So that on account of my said vicious act of slighting the Almighty great disaster will soon befall me. I now earnestly pray that the disaster may befall on me personally, and not upon my descendants. If I myself be punished, I may not commit any more so vicious an act. I have committed a great sin, and therefore may all my kingdom, army and unending wealth be burnt down to-day with the fire of the Brahman's anger. If that be done, my understanding may not turn so vicious again towards cows, Brahmanas and gods."

While the king Parikshit was thus meditating within himself, a disciple of the Samika Muni came to him and conveyed to him the news saying :—"O king, as imprecated by Samika Muni's son Sringi, Takshka, as death disguised, shall bite you on the seventh day from to-day and kill you."

On so hearing, the king again thought thus:—"I was so long absorbed in enjoying all pleasures and luxuries of the world, And now my mind shall of course be dissociated from the world."

For this reason the king preferred the fiery Venom of Takshaka. Thereupon he dissociated his mind from both this and the next world and decided the serving of Sri Krishna's feet as the best that can be done. Then he resolved upon meeting with death by starvation, and with this end in view he repaired to the banks of the Ganges (*Suradhuni*) and sat there awaiting death. (1-5).

Who can there be who would not repair to the banks of the Ganges on knowing of his imminent death ? The water of the Ganges, as sanctified by the dust of Vishnu's feet and mixed with *Tulashi*-leaves, purifies internally and externally all people of the world along with the gods presiding over all quarters. Who will not serve her of such a holy stream, even knowing of death at his doors? The descendant of Pandu, having so made up his mind to starve himself to death on the banks of the Ganges,—began to meditate upon the lotus feet of Sri Krishna with undivided attention. He renounced all earthly attachments and undertook the austere vow of asceticism.

Thereupon arrived at that place to see the king the high-souled sages such as Attri, Vasistha, Chyaban, Saradvan, Aristanemi, Bhrigu, Angira, Parasara, Viswamitra (the son of Gadhi), Parasurama, Utathya, Indrapramada, Subahu, Medhatithi, Debala, Astisena, Bharadvaja, Gautama, Pippalada, Maitreya, Aurda, Karusha, Kumbhajohi, Dwaipayana, the divine sage Narada, Aruna and other great Devarshis, Maharshis and Rajarshis accompanied by their respective disciples. High-souled ascetics often sanctify the holy places by arriving there on the pretext of their going on pilarimage. The king Parikshit, on seeing those great Rishis—each one representing a *gotra* (a dynasty)—assembled there,—welcomed and duly worshipped them. When those Rishis were refreshed and were comfortably seated on their separte respective seats—the king Parikshit sat before them with joined palms and with due obcisance to them, respectfully asked,—"O ye Munis! I have resolved upon starving myself to death. Now, please tell me if it is proper or not. All the assembled Munis approved the king's resolution. Thereupon the king Parikshit again began,—"Oh! Blessed am I amongst the kings as my conduct to-day has met with the approval of the assembled great Rishis, who do not honour the family of the kings committing vicious deeds even with washing of their feet. I am sinful and I verily attached to worldly objects. I presume, Narayana, the greatest of all gods, has therefore assumed the shape of a Brahmana's curse on me, being mercifully inclined towards me. For, even though so very much attached to the world, on account of fear of the Brahmana's curse I may be inclined towards renunciation of earthly objects. O ye Brahmanas present and the holy Suradhuni (Ganges) before me,—be ye all informed that hence forward my mind has been entirely devoted to the feet of the great God Hari. Do ye all sing the glory of Hari. As imprecated by Sringi, the son of the Rishi Samika, let Takshaka bite me,—and I shall not be the least moved thereby. I bow down to all Brahmanas. Bless me ye all Brahmanas that my devotion may be increased again and again to the great and eternal Vishnu. May I have the association of saints devoted to the feet of Hari in all my subsequent births."

The king Parikshit of tranquil mind made over the charge of the kingdom to his own son Janmejay. Thus being relieved of his anxiety for the Kingdom, the King Parikshit, resolute in mind, sat on *Kusa* grass on the southern bank of the Ganges, with his face towards the north. On seeing the King Parikshit thus resolved upon starving himself to death,—the gods in heaven being highly pleased showered celestial flowers upon the king, and blew bugles again and again.(6-18)

The Maharshis assembled there are ever bent upon doing good to the people and that being held by them to be their principle they could do so in this case, if they so willed it. The great saints, however, having sung the sanctifying glory of Sri Hari, began to praise the King Parikshit in high terms, saying,—"O thou best of Royal sages ! It is not at all astonishing for you to be engaged in such an enterprise. You are born in the family of the Pandavas ever devoted to Sri Krishna. Desirous of remaining ever with the great God Sri Krishna, the Pandavas instantly renounced their Kingdom and the crown long enjoyed by them. O ye assembled great Munis ! Let us all remain here till this devount King Parikshit renounces his body and attains to that excellent state free from illusion (Maya) and sorrow."

On hearing the impartial words of the illustrious sages, melodious like nectar, grave, true and significant,—the King Parikshit reverentially bowed down before them. Thereafter being desirous of hearing the praise of Sri Hari, the King spoke,—"Like the Vedas incarnate, of the regions of Truth, ye are assembled here from all directions with a view to favour me. For, the end in view of all your actions—either in this world or in the next—is to do good to others. Ye are never engaged in any action for yourselves. (19-23).

"O Brahmanas! I now intend to ask of thee one thing. What are the holy actions that people should do as duty, more specially those persons who are on the verge of death? Do ye discuss over the question and give me a fit reply."

In answering the King's query some of the Rishis advocated religious rites, some of them professed the merits of Vedic sacrifices, some spoke on meditation (*Tapasya*), some stood for yoga practices, and some sung on the virtues that can be attained by charity (*Dana*), to be holy actions. So that on points of merit of the diverse opinions there arose a quarrel among the assembled Rishis. Just at that time, roaming about of his own accord, there arrived Sukdeva—the illustrious son of Maharshi Vyasa. There were no signs of any particular *Asrama* (Bramhacharya, Garhastya, Vanaprastha, Vikshuka) on his person. He was ever content of his constant *anubhuti* (direct experience) of the state of *Brahman*. He wore the garb of an *Abadhuta* (One having no worldly feeling or obligation, and as such looked upon by the people as an out-cast). He looked like a lunatic, and was therefore followed by a train of children encircling him with curiosity. The inner effulgence of his could not be perceived by outward look on him. He was only sixteen years old. He possessed tender hands, feet, thighs, arms, shoulders, cheeks and other limbs. He had a pair of beautiful and expanded eyes. His nose was high, and his ears were neither very long nor very short. His face was fascinating. The pair of his eyebrows was bewitching. His ears were very beautifully shaped, having three lines like a conch. The two knotty bones below his throat were covered with well-formed growth of flesh over them. His breast was broad and elevated. His navel was very deep and shaped like a whirlpool. His belly was beautifully decked with rows of hairs running downwards. He was naked, and his curly hairs fell all around his head. His arms were long and reached up to his knees. A lustre as that of Hari, the best of celestials, evinced out of his person. His complexion was green. The hallow of his full-bloomed youth and sweet smile playing upon his coral lips were captivating to the hearts of women. Even though his effulgence was hidden and undiscernible, the great Rishis, cognisant of the marks on Suka's person, knew him to be Suka and just on beholding him they stood up from their seats and welcomed him. The king Parikshit, a great devotee of Vishnu as he was, thereupon worshipped the coming guest by his head (i. e. bowed down). On seeing the king thus worspipping,—the train of children and silly maidens that followed Sukadeva, taking him to be a lunatic, instantly dispersed. Then Sukadeva being thus worshipped comfortably sat on excellent seat. (24-29).

Sukadeva shone more effulgent than any one there. Being surrounded by the Brahmarshis, Rajarshis and Devarshis present there, Sukadeva resplendently shone like the great Moon amidst the planets and stars. The king Parikshit greatly devoted to God, then approached Sukadeva and bowed before the latter by touching his head on the ground. The king bowed Sukadeva again and again and with folded palms and sweet words spoke to him, saying:—

"O Brahman, even being born as Kshatriyas,—inferior as they are,—we have become adorable to the pious, because by being a guest today you have sanctified us. O thou innocent one the act of even remembering the great, as you are, makes holy the houses of the householders ; what then to speak of the virtue of seeing, touching and washing the feet of them ? O thou of great asceticism, as Asuras are done for by the mere look of Vishnu,—so also the great sins of the people disappear instantly in thy presence. (30-34).

The Lord Sri Krishna was ever fond of the Pandavas. I am born of the same race. Has then that great god Sri Krishna,—to please the children of his uncles,—done me today this friendly service ? As otherwise, how can I expect to see you come here to me just at the time of my death ? You have attained perfection ; and your movements are unknowable. Through the grace of merciful Lord, thou art come to me. And thy presence actuates me to enquire of thee what I am really anxious about in my mind to know. Thou art the greatest of the yogins. It is, therefore, that I solicit thee to advise me about the actions, that emancipates those who are on the point of death and specially those who are anxious to acquire salvation. What should by their duties ? O my master, what should the people hear, recite mentally perform, remember and worship ? What, again, the people should not do ? Do thou, O lord advise me about these. O Brahman ! Thy sight is a rarity. I do know it for certain that thy stay in the houses of the householders does not ever cover more time than what is required usually to milk a cow."

Suta said,—"Having been thus solicited with worthy words by the king Parikshit, Sukadeva, the illustrious son of the divine-sage Vyasa, possessing knowledge of all that is called religion,—began."

The end of Book I.

SRIMAD-BHAGABATAM

BOOK II

CHAPTER I

THE WAY OF FIXING THE MIND UPON THE DIVINE PERSON.

Suka said, "O king, thy query is about the foremost of all those whose names are worthy of being heard and recited and those who should be worshipped and meditated upon. This thy question is in itself the cause of emancipation and as such it is highly esteemed even by the liberated ones. O King there are thousand and one things that are worthy of being heard by the householders who are generally ignorant of the knowledge of the self (Soul). They are fast attached to worldliness and during their household works they harm creatures in five common different ways (known as *Pancha-suna* ; *Pancha* means five and *suna* means instruments of destruction). They do not discuss about *atma-tattwa* i. e. konwledge of the self or nature of the *Jivasoul.* During the whole span of their life, they pass the nights in sleep and sexual pleasures, and the days they spend in attempts at earning money and maintaining their families. They should know for certain, from the examples of their departed or long ago deceased ancestors that body, wife, children and the kinsmen etc though objects of affection are all transitory. Even yet they are so fastly attached to these and would not seriously see to what they always see. O thou best of the descendants of Bharata, seekers of salvation should for this reason hear and recite the holy name of the Lord Sri Hari, the Great God. (1-5).

The *summun bonum* of the life of a man, mortal as he is, consists in meditating upon Hari in right earnest, or upon the chosen image of the Lord according to the school of *sadhana* (religious course of discipline undergone) the man belongs to. The *sadhaka* should discourse on the nature of the jiva-soul and practise the eight systems of Yoga. The real aim of man's life is to meditate upon God at least at the end of his life. O King, the Munis who do not observe the prescription or restriction of the Sastras (Religious Scriptures) and also the Munis who remain ever in communion (Samadhi state) with attributeless Brahman,—even they do express joy to hear the recitation of the wonderful glories of the Lord Sri Hari. The Purana that I would recite unto thee is named Bhagabata. This Purana is equal in merit to all the Vedas taken together. At the commencement of the Dwapara-yuga, I heard this Purana from my father Vyasa. It is true that my mind is ever in communion with attributeless Brahman and yet my mind was diverted to the narration of the Purana by my father as it contains the holy glories and wonderful deeds of the Lord of the Universe. O thou Royal-sage, it was for this reason that I heard the Purana wholly. Thou art a devotee of the Lord Vishnu and I will therefore recite the most holy Bhagabat-Purana to thee. Devotedly hearing of the recitation of this Purana gives birth to desireless devotion to Sri Krishna. (6-10).

O King, this recitation of the sacred names and glorious deeds of Sri Hari is capable of emancipating even those persons who are full of desires, those persons who are indifferent to worldly objects and pleasures derivable from their enjoyments, and also those who are Yogins practising withdrawal of their senses from external objects. That is to say the merit of this Bhagabat-Purana is capable of granting the desired end to all alike. A man attached to the worldly affairs and living many years should deem his long life as spent in vain if he had not thought even for a short time at least (during his long life) that he had not been spending his time towards any useful purpose. On the other hand, if such a repentance at all arise in the mind of a man living only a short span of life, then that repentance, even though of a momentary nature, is conducive of virtue, for, that repentance incites the man to do pious deeds with a view to attain welfare of his soul at the end of the life. O Maharaj, in days long back, there was a king Khattanga by name. That king perceived that there was only a short time before the end of his life, and thereupon he renounced everything in a moment and took resort to the feet of Sri Hari. O thou descendant of Kuru, there are but seven days before the end of your life. Therefore, it behoves thee to perform even within this short time as many pious deeds as possible to lead you to a better state in the next life. The end approaching, a man should give up all fear for death and should sever all worldly bounds of attachment by the weapon of *Vairagya* (indifference). (11-15).

Thereafter, the person—calm in mind—should leave his home and bathe in holy waters. Thus bathed in holy waters, he should prepare a comfortable seat in a lonely place—according to the instruction of Sastras—and seated thereon he should meditate upon the sacred *OM*, composed of three letters and beginning with the first letter of the vowel series of the Sanskrit alphabet. While thus meditating, he should try to the best of his power to control his mind by regulating his breath. Having attained mastery over his mind, he should guide the mind by the dictates of *Buddhi* (the intellect that unerringly leads to Truth). With the mind guided by such unerring Buddhi he should then dissociate his sense-organs (eyes etc), from worldly objects. The mind, hitherto attached to worldly objects through the sense-organs, should now be turned entirely towards divine subjects. Thus controlled mind should then be concentrated upon the symbolic image of God—the image of the chosen deity with all its limbs and in its entirety. At the stage of consummation of this concentration, the mind shall in due course be absolutely turned away from all objects and even any conception of any object shall no more be. This state of experience of the mind is known as *Samadhi*, when there shall not be any anxiety or fear or any sensation whatsoever. So that at this stage of concentration of the mind nothing whatsoever remains to be done or thought of doing. This serene and sublime state of the mind in unperturbed peace and rest is known as the *Parama Pada* (the Supreme State of Existence) of the Lord Vishnu. If at all such a concentration of the mind is broken and the mind comes down to lower plane being disturbed by the influence of *Rajas* and *Tamas*,—then patient persons determined to pursue the course of concentration will be able to check that influence of *Rajas* and *Tamas* by constant efforts in keeping the mind engaged in meditation. It is only by such meditation that the *Sadhaka* can successfully cope with and ward off the evil influence of *Rajas* and *Tamas*. Being fully practised in meditation, the *Sadhaka* attains perfection in Bhakti yoga in a short time." (16-21).

At this stage the King asked—"Brahman, what is the prescribed way of meditation ? What one should meditate upon ? In what way the meditation should be practised with a view to purify the mind in the shortest time possible ?"

Sukadeva replied the king,—"O King, one should first of all become practised in *Asana* (the different postures of sitting), *Pranayama* (regulating the breath), dissociating the mind from all worldly attachment and in controlling the senses. Thereafter with the help of Buddhi, the entire and undivided attention of the mind should be concentrated on the symbol (image etc) of the Lord. The Lord is immeasurable in dimension, and the symbol of the Lord merely helps the mind to conceive of such a grand form. All actions of the Past, Future and Present time may be conceived of manifested in that symbolic form of the Lord. The symbol is consisting of seven fundamental elements viz. *Khiti*, *Ap*, *Teza*, *Bayu*, *Akasa*, the egoistic senses and the Mahat-tattwa. The Great Soul as conceived of manifested in that symbolic form is the object of meditation. (22-25).

Under the sole of the feet of the Great God—the Creator of the Universe—of universe-form and having thousand heads, is the *Patala*, (the region under the Earth), towards the front and hind part of His feet are the *Rasatalas*, the two ankles are the *Mahatalas*, the two legs are *Talatalas*, the two thighs are *Sutalas*, the upper and lower part of the thigh are *Bitala* and *Atala*, the *Mahitala* is His hip and His navel is the Sky, His breast is the *Sva-loka* (the abode of the celstials), His neck is *Maharloka*, His face is the *Janaloka*, His forehead is the *Tapaloka* and His heads are *Satya-lokas*. Indra, the king of gods, and the celestials are His arms. All quarters are His ear-holes. The sound is His organ of hearing. The pair of Aswinis are His nostrils. The smell is His organ of smelling. The flaming fire is His eye-balls. The Sun is His organ of vision. The night and day are His eye-lids. Brahma is His eye-brow. The water is His palate. The taste is His tongue. The vedas are his temple (Crown). The God of Death (Yama) is His rows of teeth. The children and the other objects of affection are His teeth. *Maya* (the illusion) enchanting the people is His smile, and numberless other creations are but His looks. Play is His upper-lip and avarice is His lower-lip. Virtue is His breast and Vice (Sin) is His back, Prajapati (the Great Patriarch) is His organ of generation. Mittra and Varuna are His pair of horns. The oceans represent His belly and the mountains are His bones. (26-32).

O King, the rivers represent the cavity of navel of that Great Purusha of universe-form. Trees and plants are the hairs of His body. The Wind of irresistible might is His gait (movement) and the destruction of the Creatures is His play. O thou foremost of the Kauravas, the clouds are the hairs on the head of the Great God. The evening is His cloth. The Nature is His heart. The Moon is His mind, the fountain-head of the different aspects of conscience. O King, the learned ones regard all sciences as constituting the essence of His greatness. The Rudra is His sense of pride. The horse, mule, camel and elephant are His nails, and the other beasts and animals are His hip. The feathery-race represent His artistic skill. The Swaymbhuva Manu is his intellect. The men are His stay. The Gandharvas, Apsaras, Vidyadharas, and charanas are His recollections of the notes (Sharaja etc.) in Music. The Asura-armies represent His might. The Brahmanas are his mouth, the Kshatriyas are His hands, the Vaisyas are His thighs and the dark-com plexioned Sudras are His feet. He is encircled by the deities such as Vasus and the Rudras.

Oblations of clarified butter as in the sacrifices are His cherished actions. Maharaj, I have related to you the manifestations of the limbs of that Grand Person. Person aiming at emancipation attempts at knowing the manifestations of His corporeal parts, which constitute everything in the Universe, and there is nothing else than that. O King Just as a Jiva (individual) fancies in dreams various bodies and feels everything through the diverse senses of those bodies, similarly the Great Soul (identical with the Jiva-soul perceives everything pervading through the intellect of all individuals. So the Yogins engage their mind in meditating upon and worshipping the Great Purusha, the source of Real Truth and Joy and they are not attached to anything else, the attachments that cause downfall. (33-39).

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CHAPTER II

THE EVOLUTION IN THE LIFE OF A YOGIN

Suka said,—"Maharaj, in time long back, at the time of dissolution of the Universe, Brahma had forgotten all about creation in the previous Cycle. Thereupon having pleased Hari, by Virtue of Dharana (a stage in the yoga system), Comprehension and through Hari's grace Brahman regained his lost memory. Thus having regained his lost memory and with the help of his clear understanding and precision Brahma again created this universe just in the same way as it was done before. He only is the fit person to practise Dharma in his pure mind in whom has arisen vairagya (indifference) as a result of desireless worship. This is why fruits of actions have been treated as derogatory towards attaining Vairagya. Words or Sound is the emblem of Brahman. The Vedas are full of such words or Sound-emblem of Brahman. The course of the Vedas is such that the intellect of the *Sadhaka* (devotee) is engaged in and overwhelmed with thoughts about the fictitious names such as *Swarga* etc as coined in the Vedas. But, just as an individual hankering after the worldly pleasures would lie down and merely visualise objects of pleasures in dreams without actually enjoying the pleasures similarly he rambles in the heaven of illusory creation but does not obtain the real bliss. Therefore, the learned persons should not attempt at enjoying pleasures in name only. The wise would, therefore, resort to objects of enjoyment only to an extent such as would be required to sustain the body, and even then they would not be ever attached to them, for this reason that they know it for certain that those objects cannot give real happiness or bliss. Then again, if sustaining the body can be done otherwise, the wise would deem the labour for getting the objects not worth the while and they would refrain from enjoyment of worldly pleasures. There is the earth to lie down upon and what use is of a bed then ? There being the pair of arms what is the use of a pillow ? The folded palms existing, where is the necessity of taking troubles for procuring different sorts of utensils for eating and drinking from ? The quarters and bark of trees existing, what is the necessity of clothes ? Are there not barks lying on the way ? The trees bear fruits for the enjoyment of others ; therefore, do they not give fruits if prayed for ? Have the rivers been dried up ? Have the caves of mountains been blocked by any one ? Does not Hari—the Great God—protect His devotees any longer ? Then why do the wise solicit the rich who are almost blinded with the pride of their wealth ? (1-5).

Hari is of His own accord manifest in our hearts. He is the Soul and therefore most beloved. He is the embodiment of Truth, and is not vain like the other soul-less objects. He is fully equipped with all the attributes of being worshipped. He is endless. Therefore an individual (jiva) should worship Him being merged in the attempt at fully comprehending Him. Worshipping Him shall terminate *Avidya* (illusory ignorance) which is the source of the Universe. The Jivas of the world are as fallen in Baitarini (the river of that name having boiling water running around the Hell) suffering innumerable miseries in consequence of their imprudent actions. Beholding such sufferings of the others, who else but irrational and beastly in nature would leave meditating upon Hari to kill time being engaged in despicable worldly thoughts ? Some of the people would meditate through *Dharana* (Comprehension) upon the *Purusha* (Being) measuring a *pradesha* (the measure of a space as between the two fingers *Tarjani* and *Angustha* and living in the innermost recesses of the hearts within their bodies. He has four hands gracefully bearing *Sankha* (Conchshell), *Chakra* (a weapon of the shape of a disc, like that of a Sewing machine, revolving on one end of an axle the other end being held in hand ; the weapon used only by Sri Krishna) *Gada* (a mace) and *Padma* (a lotus flower). His is a smiling face and delighted countenance, and His eyes are expansive resembling the petals of lotus or *palasa* (a flower of that name). His cloth is coloured yellow like the filament of *Kadamba* flowers. He is wearing golden *Angada* (a sort of ornament worn on the upper arms) studded with shining precious stones. His crown and *Kundalas* (ornaments used on the ears such as ear rings) are set with sparkling jewels of rare-value. The pair of His lotus-feet are always meditated upon by yogins in the innermost recesses of their respective hearts. His heart is stamped upon with the image of Sri (Lakshmi ; that is to say, His heart is the abode of Lakshmi, His consort), and on His shoulders shines the *Kaustava* jem. The garland of forest flowers of ever-unfaded beauty is gracefullly hanging down His neck, and His other limbs are beautifully adorned with prideless ornaments such as *Mekhala* (an ornament of three chains worn round the loins), rings, *Nupuras* (an ornament worn round the feet and remarkable for the jingling sounds produced on walking or dancing) and *Kankanas* (bracelets). His head and face look charming being gracefully adorned with fine, clear, curly and black hair and fascinating smile playing over His coral lips. And the artistic movements of his brows produced as a result of liberal and sportive smile are expressive of His bountiful favours. Therefore one should remain wholly engaged in meditation upon the Great God so long as the mind remains tranquil and fixed by *Dharana* (6-12).

The *Sadhaka* (devotee) should meditate, through comperehension, upon each of the limbs (from toe to temple) of *Gadadhara* (Weilder of the mace ; a name of Vishnu the Lord of the Universe). The devotee should meditate npon commencing one by one from such of the lower limbs (feet, heels and ankles etc as are generally kept open to one's gaze, and proceed gradually on towards the higher and important parts of the body. Continued meditation in the aforesaid manner will make the mind pure and tranquil. So long as devotion is not produced to the Great Brahman and the other celestials and the Manifester and Lord of the Universe, till the time the devotee should go on along with his unavoidable daily duties meditating upon the gross corporeal manifestation of that Great Purusha. O King, thus ultimately when the yogin wishes to renounce his body then, without thinking of the favourable time and holy place, seated calmly on a comfortable seat and controlling his consciousness by the will-force of his disciplined mind, he should go on practising *pranayama* (regulation of the vital air ; breath). He should control his mind by his clear buddhi (intellect). The buddhi, however, should be merged in the vital Spirit or power that perceives the *Atman*, thereafter that vital Spirit should be merged in the Pure Soul *Visuddha Atman* and at long last the Pure jiva Soul (jivatma) should be merged in Paramatma (the Great Soul)—when only will be realised that everlasting peace and serene beatitude and the yogin will completely desist from all actions (Karmas) whatsoever. (13-16).

The yogin having realised the aforesaid stage of perfection knowing himself identical with or as an emanation of Brahman even all powerful Time which lords it over all gods will have no influence upon his (the yogin's) soul ; what to speak of the influence upon that soul by those gods influenced as they are by the Time ? Again, even the gods having no power or influence upon, that Soul what can then do the creatures who are dependent upon the gods ? And in that state of the Soul the components of the Universe viz the three elmentary qualities Sattwa, Rajas and Tamas too will cease to act upon, and also Prakriti (Nature), Ahamkara-tattwa (the Egoism) and Mahat-tattwa (Intellect etc) that are causes of creation cannot however create him again. That yogin then do not recognise anything else as *atman* beyond his own soul and rejects everything saying 'It is not the *atman*'. It is not the *atman*' *('neti' neti')*. He consigns the ego etc to the gross body etc and for all moments meditate in his mind, upon the lotus-feet of the Lord Sri Vishnu. No attachment for anything else remains in him any longer. Therefore that lotus-feet of Vishnn is the best and ultimate resort.

When the yogin can realise the whole Universe as manifestation of Brahman, his *Vishaya Vashana* (worldly desires) ceases automatically, and he becomes free from desires. Thereafter placing the heel of his foot obstructing the passage of rectum, he will be relieved from distress, and get the vital air gradually up through *Six chakras* (centres) viz navel etc. In this process, the yogin will first of all pass the vital air from the *Manipur chakra* in the navel to *Anahata* chakra in the heart ; then to

Visuddha chakra below the color-bones : thus having fully controlled his senses, the yogin should gradually pass on the vital air higher up to the palate ; and then having closed the seven passages viz, two ears, two eyes, two nostrils and mouth the vital air should be passed on from the palate to *Ajna* chakra at the mid-point between the two eye-brows. If at this stage the yogin be absolutely without any desire, then the vital air will be there for only half a moment and having realised *Parama Brahma* (Super Soul) it will be passed on up to the *Brahmarandhra* (cerebrum ; a cell or cavity at the top of the head). At the next moment the vital air will break through the Brahmarandhra and leave the body and the senses. (17-20)

But, O King, if you wish to realise *Brahmapada* the excellent region which is the abode of those accomplished in piety the ethereal region soared up by birds, the eight *Siddhis* or wealth (*Anima* etc) or to lord over the Universe as composed of all qualities, then the vital air, while leaving the body, should be accompanied by the senses and the mind. The yogins, who are practised in worshipping devoted to the service of God, practised in the eight yoga systems, and who have attained the samadhi state, have subtle forms in the wind. Therefore they can traverse through everywhere within and without the three worlds. The Karma-yogins cannot attain to that excellent state as fruits of their *Karmas* (actions), The Karma-yogins, who perform sacrifices, are first of all led, after giving up of their body, through the ethereal course accompanied by the self-luminous *Susumna* (a very prominent tubular organ termed by that name in the Yoga system) to the God of Fire. O King, there they are cleared of all sins. Then they rise up still to the bright *Sishumara* region of Hari and attain to the different planes of that bright region beginning with *Aditya* etc and ending with *Dhruba*. Thereupon proceeding on through that *Vishnu-chakra* (region of Vishnu) which is known as the navel of the Universe.—and assuming a bright form alone arrived at the *Maharloka* which is the abode of those who realised Brahman and are worshipped by all. Bhrigu and the other learned ones are living there for a term of a *Kalpa* (a period of time extending over 4,320,000,000 solar years.) (21-25).

Thereafter when the Kalpa comes to an end, and the whole universe is burnt by the fire emanated from the mouth of that Eternal Purusha (God), then the *Maharloka* also becomes heated by that fire and the Munis thereupon proceed on to the next higher region of *Brahmapada* and living there for two *Parardhas* (a great extent of time). There are innumerable vehicles used by the gods. Beyond tension of feeling, there is no grief, no decripitude, no death, no physical distress and no fear or other miseries. From that region it is seen that Jivas are suffering the miseries of births and deaths on account of their not knowing the meditation upon the Great God.

As a result of that sight and out of compassion for those unfortunates the Munis feel mental distress, and this is their only distress there. Thereupon the Munis assume universe forms, but they are then bereft of the consequential fear. Thereafter they assume the form of water and after that the fiery form, and while maintaining the same shining brilliance they then get the airy form. After that they attain the form of ether resembling the form of *Paramatman.* Thereafter the Yogins smell through the organ of smelling, taste by the tongue, perceive forms by the eyes, feel touch by the skin, hear by the ears and perform actions by the respective organs. Thereafter they acquire the gross forms where the senses work, and experience mental and divine egoes. In this way attaining *Mahattattwa* also they are led to *Prakriti* (Nature) where the influence of the elements merge in. (26-30)

Thus being manifested as *Ananda* (Joy) their sense of distinction disappears, and therefore they then attain to the changeless eternal *atman* full of all joys, peace and bliss. O King, the Muni acquiring this divine realisation has not to return to this world any more. O King, there are the two eternal ways (Margas) viz, direct emancipation and evolutionary emancipation, described as above in the Vedas, of which you have enquired of me. Formerly being pleased with the worship of Brahma, the Lord Vasudeva recounted to him about those two ways (Margas) of emancipation. For men in this world there is no other thing more conducive to their welfare, for out of this grows devotion to the Lord Vasudeva. The means of acquiring devotion to Hari was realised by the Great Brahma through intelligently perusing the Vedas thrice with undivided attention. That God is ever manifested in all hearts as the *seer* (Drasta) can be easily comprehended by the power of understanding and other visible things with the help of which we can imagine.

Therefore, O King, persons wishing welfare should always and everywhere hear, recite and recollect wholeheartedly the glories of Sri Hari. Persons who take by the ear the elixir of discourses on the Great God who is manifested as the soul of the Saints, become purified in thought and mind even though they may be originally vicious, and in due course they approach the lotus-feet of Vishnu." (31-37)

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CHAPTER III

THE MEANS TO REALISE THE DESIRED END

Sukdeva said, "O King, you have asked me about the duties of the great men, specially those who are about to expire. I now relate to you in detail the topic as embodied in the Sastra (Religious Text). Maharaj, people worship different deities for realising different desires, He who wishes to acquire *Brahma teza* (the energy emanating from Brahma) should worship the Great Brahma the Lord of the Vedas ; similarly he who desires to acquire power of the sense-organs should worship Indra, the king of the gods. He who craves for offspring should worship *Daksha* and other *Prajapatis* (Patriarchs). He who desires good fortune should worship the Goddess Durga. He who wishes to acquire energy should worship *Agni* (the God of Fire). He who prays for wealth should worship the *Vasus* (the vasus are eight in number). He who wishes to acquire might and prowess should worship *Aditi* (the mother of the Gods, Adityas). He who desires to attain Heaven should worship the twelve Adityas. He who desires a kingdom should worship the Viswa-devas. He who wishes for agricultural lands (or liberty of his subjects) should worship the Saddhyas. He who desires long life should worship the Aswinis. He who wishes to get nutrition should worship the Earth. He who wishes to ward off the dangers of losing their position should worship *Antariksha* (the space between Heaven and Earth). He who desires beauty should worship the Gandharvas. He who wishes to get beautiful damsels should worship Apsaras (Urvasi etc). He who wishes to lord over all should worship *Paramatma* (the Super-Soul or the Supreme Spirit). He who desires for fame should worship Vishnu named as *Jajna* (Sacrifice, ie. the Lord of sacrifice). He who wishes to hoard monies should worship Varuna. He who wishes to be learned should worship Girisha. He who craves for conjugal love should worship Uma. He who wishes to acquire virtue should worship Narayana.

He who desires increase of progeny should worship the Pitris (the manes.) He who desires to ward off the obstacles should worship the Yakshas. He who desires to increase strength should worship the gods. He who desires service under kings should worship the Manus. He who desires destruction of his enemies should worship Nirritis (Rakshasas). He who desires enjoyment should worship Soma, and he who desires Vairagya (indifference towards everything in this world but God) should worship *Parama Purusha* (the best of all Beings) Sri Vishnu. (1-9).

But, at the same time, he who has no desire or he who desires all the abovenamed objects and also other objects, or he who is high-minded and seeks salvation, all of them should also worship that *Parama Purusha* Sri Vishnu with singular devotion. Those persons who worship Indra and other gods as aforesaid may attain *summum bonum* of their lives, if through association with devotees of the Lord and unflinching devotion to God be developed in them ; or else all such worship of Indra and other gods prove fruitless toils. Maharaj discourses on Hari brings knowledge which destroys the rolling waves of *Gunas* (Sattwa. Rajas and Tamas) as manifested by the passions Raga etc., so that the soul enjoys bliss, and indifference or repugnance towards the worldly objects is produced. For this reason it is called straight way to salvation or Bhakti-yoga. Therefore it is no wonder that he will feel most earnestly eager to hear discourses on Hari, the Lord of the universe, who has not been able to attain full complacence on hearing other discourses. (10-12)

The Saunaka Muni then asked Suta,—"O thou learned one, Suta, having heard all these things from Sukdeva the son of Vyasa, what else more the best of the Bharata race, the King

Parikshit, questioned about? We are very eager to hear it, and it behoveth thee to relate unto us all about that. In that assembly of pious persons there must have been raised various other discourses relating to the main discourses on Hari, which is the ultimate of all. That *Maharatha* (*Rathis* are the warriors who fight from a car driven by horses, and *Maharatha* means Great amongst such *Rathis*) the son of the Pandavas, the king Parikshit too was a great devotee of God. Worshipping Hari was the play of his childhood. Divine Suka, the illustrious son of Vyasa too was a devotee of the Lord Sri Krishna. Therefore in that assembly of devotees like them must have taken place a noble discourse on the glories of God, O Suta, with the rising and setting of the sun, the span of the lives of men passes away in vain. Only his life is fruitful who spends his time in singing on the glories of Sri Hari. Are not the trees animate? And do not bellows breathe? Do not the animals living in localities eat and have sexual intercourse? But the person who has not even heard in his ears the name of Sri Hari,—is to be treated as a beast. There is no distinction between such a person and a dog, a village swine, a camel or an ass. (13-19).

A person who has never heard the discourses on Sri Hari, his ears may be regarded as mere holes. O Suta the tongue of the person who has never sung on the glories of Sri Hari may be regarded as contemptible as that of the tongue of a frog, A head even though furnished with a crown or a silk turban, but never bending down to the lotus like feet of *Mukunda* (the Lord Vishnu) may be regarded as nothing but an useless burden to the body. The hands although adorned with golden bracelets but that have never been used to offer flowers worshipfully to the lotus feet of Sri Hari may be regarded as useless as the hands of a dead person. The eyes that have never seen the beauty of Sri Hari may be regarded as vain beautiful marks of eyes on the plumes of a peacock. The feet that have not walked to the places hallowed by the association of the Lord Sri Hari may be regarded as trunks of trees. The persons who have never taken the dust of the feet of devotees of the Lord, though physically living, are to be regarded as useless as corpses. And that who has not enjoyed the smell of the *Tulasi* leaves placed at Sri Hari's feet, although breathing, ahould be regarded as dead. The heart of the person may be regarded as hard as stone, who does not feel pricked with conscience and overwhelmed with *Bhakti* (devotion) on hearing Sri Hari's name sung, and even though moved in heart if his eyes do not shed tears and the hairs of his body do not stand erect with feeling of reverence and awe. O Suta. thou art the foremost of the Lord's devotees. We are at one with what you have been saying. Therefore, dc thou relate to us what Vyasa's son Sukdeva, well-versed in the knowledge of the soul, said unto the king on being duly solicited by the latter. (20-25).

CHAPTER 1V.

INVOCATON BY SUKDEVA.

Suta Said,—Brahman, on hearing Sukdeva's instructions purporting to the knowledge of the soul, the King Parikshit, the son of Uttara, decided that there is none else to worship than Krishna. Thereupon he concentrated his mind on Sri Krishna. The affection which Parikshit hitherto had so fixed on his body. wife, son, palace, elephants and other animals, wealth and friends were then renounced by him. And on perceiving his end drawing near, he also renounced all actions relating to religion profit and desire, and he became very deeply attached to the Lord Vasudeva. You have asked me on the very same subject which Parikshit—having his eagerness aroused for hearing of the power of Krishna—asked Sukdeva saying, "Brahman, thou art omniscient. Therefore, on hearing thy discourses on Hari, my ignorance is being fully dispelled. (1 5).

"The way in which God by His own will (*Maya*) creates, protects and destroys the universe, cannot be fully comprehended even by kings. Brahman, do thou relate to me, how and on assuming what powers that eternally mighty Being Himself acts as though in play and also manifests Himself as many and causes all to act as in play. O Yogin, the objects of actions, of the wonder-working Lord are inconceivable even by the learned ones. Does that One Absolute God act at a time in the shape of *Purusha* (Male Being), assuming the attributes of *Prakriti* or does He do that gradually manifesting Himself as the *Great Patriarch* (Brahma) etc. I do now pray to be told all these by you. I have doubts on all these subjects, and do thee, therefore, relate them fully unto me, Thou art initiated in *Savda-Brahma* (word emblem of Brahman) through inference, and in *para-Brahma* (Great Soul or Perfect Spirit) through *anubhava* (experience)" (6-10).

Suta Said.—Brahman, thus being questioned by the King Parikshit on discourses about Sri Hari,—Sukdeva remembering Hrishikesha (a name of the Lord Vishnu) in his mind, thus began to relate:—

"I do bow (salute) unto that Best of Male Beings (Parama Purusha) who even in a playful way assimilate within Himself the three kinds of fundamental attributes viz Sattwa, Rajas and Tamas, wherefrom is produced the Universe with all its material elements. His greatness knows no bounds. He is the best of all. He abides in the hearts of all *Jivas*, and His course of action is imperceptible.

"I do again bow unto him, who is the redeemer of distresses of the pious and represser or destroyer of the sinners. He is an emanation of Sattwa, and it is He who confers knowledge of the self as solicited by saints settled in *Paramahansa* stage or asrama (the highest stage of a yogi characterised by the absolute renunciation af all earthly enjoyments).

"I do bow unto Him again and over again, who is the maintainer of the devotees. The sham yogis are not capable of attaining Him. He is the One Absolute Possessor of the best of wealth and He enjoys within Himself the Beatitude of *Brahman* which is identical with His own Real Self.

"My repeated salutations are unto Him, singing on whose names, whose holy remembrance, rendering service to whom the people are always purified of their sins, and on hearing whose auspicious fame people acquire virtue. (11-15).

"I do bow down again and again unto Him of holy merits (*Punyasloka*) on serving whose lotus-feet conscientious people become free form all fears of this earth and also of the life beyond and with ease attain to the state of *Brahman*, "I do salute repeatedly unto Him of pure fame unto whom only ascetics, yogins. charitable persons, persons of fame and reputation, persons conversant with *mantras* (sacred syllables or formulaes) and those practised on good deeds offer their respective *Sadhanas* (Tapasyas) to acquire supreme welfare.

"Kirata, Huna, Andhra, Pulinda, Pukkasa, Adhira, Sumbha, Jabana, Khash and other races following iniquitous, ways attain purity of soul by taking refuge under the great devotees of the Lord ; and I do therefore bow down unto that Lord of the Universe (Vishnu)."

"May that *Paramatma* (Great Soul) be propitious unto me ; the Lord who in the form of His Real Self is worshipped by the steady persons, who is the Lord Paramount, who Himself is the Vedas, who is Virtue incarnate, who is ever-meditated upon, and whose image is gazed upon by His devotees with open heart and reverential awe.

"May He be graciously pleased unto me ; who is the Lord of Lakshmi (the goddess of riches), who is the Lord of sacrifice, who is the Lord of creation, who is the Lord of intellect, who is the Lord of the world, who is the Lord of the Earth, and who is the Lord and stay of the devotees of the Andhaka and Brishni families. (16-20).

"May the Lord Mukunda be propitious towards me,—the Lord, meditation on whose feet in Samadhi State purifies *buddhi* (intellect), and the wise then attain *Atamtattwa* (Knowledge of the Self ; spiritual mysteries) ; the Lord who is identified as *Saguna* (with attributes) and *Nirguna* (attributeless) according to the *Buddhi* (understanding) of the respective *Pandits* (learned followers of different schools of thought).

"May that supreme Instructor (God) be pleased unto me ; the Lord who in the beginning of the *Kalpa* (cycle) roused in the heart of *Brahma* (the Creator) recollection regarding creation ; the Lord urged upon by whom *Saraswati* (the goddess of learning) with her symbolic marks of different branches of learning issued out from the mouth of that *Lotus-origin* (Brahma who is known to have issued out of the lotus which again issued from the navel of the Lord Sri Hari).

"May that Lord of the Universe grace all that I say who having created with great elements this mansion (body) manifested by the corporeal frame has been lying in it in a subtle form ;

and who Himself being the manifestor of the sixteen dualities viz. the eleven sense-organs and five great physical elements has again been bearing their influence.

"I do also bow down unto the illustrious Vyasa-deva, an emanation of the Lord Vasudeva, from whose lotus-mouth the devotees drank the wine of knowledge."

Thereafter the great Sukdeva addressed the king Parikshit saying,—"O king, formerly Narada had enquired of Brahma, who had contained in him the Vedas, about this knowledge. And Brahma had told him exactly as he himself was told by Lord Sri Hari. (21-25).

CHAPTER V.

THE CREATION OF THE UNIVERSE

The Divine-sage Narada addressed Brahma with due respect in these words :—"O God of gods ! O thou Creator of the Universe ! O thou first of all Beings ! I do bow down unto thee. Do thou be pleased to impart to me instructions which will enable me to comprehend *atma-tattwa* (the knowledge revealing the mysteries of the Soul). O my Lord ! Do thou precisely relate in full unto me the manner of manifestion of the Universe ; its stay upon and controller of ; its creator and whom it merges in ; and also whom it emanates from. Thou knoweth all these, because thou art the Lord of the Past the Future and the Present. It follows therefore that this Universe is so well known to thee as apple in the palm of one's hand is supposed to be. Who bestowed the special knowledge (*Bijnana*) unto thee ? Who art thy stay ? Whom art thou serving under ? What is thy real identity ? I know, thou under thy own sway, and under thy own *Maya* (illusory will) hast created the sum total of the *Bhutas* (the fundamental elements ; *Kshiti*, *Ap*, *Tejas*, *Marut* and *Byom*) ; and without undergoing any change thyself, thou art with ease maintaining them all in thy Great Soul, like a spider bringing out its energy out of itself. (1-5).

What object in this world is superior in quality or medium or equal compared to thee ? Names of men etc., forms of biped etc. and objects distinguished by colour of white, black etc and of material or subtle qualities,—all were known to me to have been created by thee only and none else than thee. But on seeing thee practising so rigid austerities, my *Buddhi* (understanding) has been perplexed. I am so led to presume, therefore, that besides thee there may be another *Iswara* (God). O thou omniscient one ! O thou Lord of all ! I now beg of thee to please so instruct me that I may understand all these."

Thereupon Brahma spoke,—"My child ! This thy doubt and query is quite praiseworthy. In the shape of this thy query, thou hast done me good, inasmuch as it behves me now to recite the glory of *Bhagavan* (the supreme Lord)

My son ! Thou hast called me *Iswara* (God), and it is not untrue ; because I do possess really the like qualities. But, perhaps thou knoweth not that there is One *Iswara* (God) superior to me ; and it is, therefore, that thou art so saying. Just as Sun, Moon and the Planets and Stars etc make all visible objects visible, similarly I too more fully display as created the whole Universe which is manifested of itself. (5-11)

"I do bow down unto that Lord Vasudeva through the influence of whose irresistible *Maya* you all are calling me the creator of the world. But even that irresistible *Maya* is seized with shame on staying before His look. Those of small understanding like us become overpowered by the illusory influence of *Maya* and with vain vaunts profess themselves saying 'My' (thereby expressing independent authority, though in reality there is none else to claim any mastery save that One Absolute Eternal Lord.) In reality be it an object, an action, a nature and a jiva (individual living-being) or whatsoever else than these,—there is none or nothing superior to Vasudeva. Narayana is the source of all the Vedas, of *Pnnya-lokas* (abode assigned for the pious or virtuous) such as the heaven and of the sacrifices. The dieties (celestial gods) have been emanated from the limbs of Narayana. Speak of *Yoga*, *Tapasya*, knowledge or the fruits of yogas,—Narayana is the central source of all. He has created me, and the whole universe also is His creation. But that soul of all, though the real creator is He, ever remains as an on-looker. Therefore so directed to by a glance of His, do reveal again as a creator everything of His creation. (12-17).

"Indeed He is attributeless, but for purposes of creation, preservation and destruction. He assumes through illusion the three qualities namely *Sattwa*, *Rajas* and *Tamas*. *Dravya* (the fundamental elements), *Jnana* (knowledge represented by the deities personified) and *Kriyasraya* (the sense-organs) or, to put more clearly the five great elements, the deities and the three qualities serving as motive-power of the senses,—all these always associate Him who is ever-free and without influence of *Maya* (illusion) as an object under the influence of *Maya*. O Narada! That Great Being *Adhokshaja* (a name of Vishnu) Himself is the Lord of myself as well as of all else. Only his devotees are capable of comprehending His ways by means of the three qualities (Sattwa etc.) which form the name conception of the *Jivas*. That Lord of *Maya* being desirous of assuming diverse forms manifested Himself as Destiny, Deed and Nature by means of His active creative will. (18-21).

"Due to predomination of *Parameswara* (the Lord of all) Time, the equilibrium of the three qualities viz sattwa etc: becomes disturbed,—or the permutation and combination of the qualities are caused,—and thereby the motive power for the creation is produced. Variety of forms come out of Nature And as a result of Action comes out *Mahattattwa* (Intellect). Then, due to preponderance of *Rajas* and *Sattwa* over *Mahat tattwa* is given birth to the third quality viz *Tamas*,—which is called *Ahankara-tattwa* (consciousness of pride),—relating to substance, cognition and action. The *Ahankartattwa* again when can be differentiated into the three kinds viz *Sattwika*, *Rajasika* and *Tamasika*. Of the *Sattwika-Ahankara* are born the deities (gods); of the *Rajasika Ahankara* result the senses; and of the *Tamasika Ahankara* form the five great elements. *Tamasika-Ahankara* influenced again by Tamasa aspect produce the sky. Sound is the subtle form and special characteristic or attribute of the Sky. Sound indicates seer and the seen. For, if any one exclaims "there is the elephant," "there is the elephant" from beyond a barrier through which one cannot see,—even then the hearer can understand the seer of the elephant and also the elephant so seen from that exclamation. From agitation of the *Akasa* (sky; the ethereal sphere) is caused air, and touch is the attribute of the air. Air, being thus related to the sky through causation, is attributive to sound which is also an attribute of the sky. The air sustains body and puts energy to the senses, mind and body system. Through unseen causes of providential dispensation and also through natural influence when the air is agitated it forms energy (*Tega.*) Form is the natural attribute of energy (*teza*). On account of causal-relation, the sky-attribute sound and the air-attribute touch are manifest in energy (*Teza*). (22-27).

Agitation of energy produces water. Moisture is the natural essence of water. Due to causal-relation in water is manifest the sky-attribute sound, air attribute touch and the energy attribute form. Earth is the manifestation of water. Smell is the natural attribute of the earth. Due to causal-relation of the earth with water energy (*teza*), air and sky the earth is the stay of sound, touch, form and moisture. The sattwika aspects of the *ahankaratattwa* when agitated, produce Mind, Moon, Quarters, Air, Sun, Varuna (the god of water), the twin Aswinis, the Fire-god (Agni), Indra, Upendra. Mitra and Prajapati the gods who predominate over the senses. From agitation of the Rajasa aspect of *ahankara-tattwa* intellect are produced Buddhi (cognitive power, the power of Knowledge), Prana (the power of activity), ear, touch, nose, eye, tongue, speech hand, rectum, foot and the spine. The above elements, senses, mind and attributes unless combined together cannot form the body. Only through divine dispensation under their permutation and combination they produce both syntheic and analytic body. (28-33).

The mundane universe in embryo rested on the surface of water for one thousand years, and thereafter Paramatma, the emanation of consciousness, being manifest in Destiny, Time, Action and Nature breathed life (made conscious) to the same. Then that Great Being, the Primordial Purusha burst open that mundane egg and came out therefrom with thousand feet, thousand hands, and thousand faces etc. O King, the wise ones imagine that the world is evolved out of the limbs of that Male Being, and their conception runs thus:—From His seven lower parts (loins etc) were formed the seven nether regions ; from His seven upper parts (hips etc) were formed the seven upper regions ; and the Brahmanas proceeded from His mouth, the Kshatriyas from His arms, the Vaishyas from His thighs and the Sudras proceed from His feet. Towards the pair of

His feet is the Earth, towards His navel is the *Bhvva-loka* towards His heart is the *Savrloka* and towards His breast is the *Maharloka*. From His neck proceeded the *Jana-loka* from His lips the *Tapaloka*, from his head the *Brahmaloka*, from his loins the Atala, from His thighs *Bitla*, from His knees the *Sutala* from His legs the *Talatala* from His heels the *Mahatala*, owards the front of His feet the Rasatala and under His feet is the Patala. Thus the Great Male-Being is manifested all throughout the worlds, and His feet rest on the Earth (Bhurloka) His navel is the Bhuvarloka and over His head is conceived of the Svarloka. (34-42).

CHAPTER VI.

THE DIVINE ATTRIBUTES.

Brahman said.—"My son Narada! What shall I speak to you of the numberless attributes of that Primordial Being, Sri Hari? His mouth is the origin of our organ of speech and its presiding deity *Agni* (the God of Fire). Thus, from the seven humours of His body have originated the Vedas. From His tongue have been produced nectar and all other delicious things which are food of the celestials, of the manes (the *Pitris*), and of men From His nostrils have been produced our *Prana* (consciousness) and *Bayu* (vital air) His nose (the organ of smell) is the origin of the twin Aswinis, of the firmament and of the other variety of smells. From His eyes have originated all forms (*Rupas* and lustures (*Tezas*). The Heaven and the sun represent the pair of His eye-balls (pupils). The quarters (*Dekas*) and the Holy places (Pilgrimages) have originated from His ears. His organ of hearing represent *Akasa* (sky) and *Savda* (sound). His body is the root ot the essence of all things and fortunes. His organ of touch (*twak*, skin) represent touch, air and sacrifices. The hairs of His body represent all trees by which sacrifices are performed. His hairs represent the clouds, His beards are the causes of flashes of lightnings. His nails are the sources of stone and iron. His arms represent the presiding deities of the quarters (*Lokapalas*). His footstep is the stay of the three (*Lokas*) viz Bhurloka, Bhuvarloka and Swarloka. His foot is the root of the qualities of preserving acquired things, of protecting persons seeking shelter, of all desires and of all boons. (1-7).

"Then again, His male-organ is the root of water, seminal fluid, creation, rain and *Prajapati* (Patriarch); and His penis (the tip of the organ of generation) is the source of solace against attempt at enjoyment consequent upon begetting offspring. O Narada! His annus is the origin of *Yama* (the God of Death). His organ of making water, and His rectum etc. are the root cause of origin of envy, ill-luck, death and hell. His back is the source of defeat, vice and ignorance. His intestinal tubular systems are the sources of rivers. His bones are the sources of mountains. His belly is the source of cooked rice, various other principal foods, oceans and the elements; and His heart is the source of the components of our subtle bodies. The soul of that *Paramatma* (Great Soul) is the root of Virtue, thyself, my sons (Sanaka and others), Sri Rudra, Sciences and Sattwa. (8-12).

Myself, thyself, Rudra, Sanaka, Marichi and the other first set of Munis Suras (the celestials). Asuras, men, Nagas, birds, deer, reptiles, Gandharvas, Apsaras, Yakshas, Rakshasas, Bhutas, Uragas (Serpents), Beasts, Pitris (the Manes), Siddhas, Vidyadharas, Charanas, trees, Planets, Stars, comets, clouds and all other creatures living in water on land and in the sky, are all manifestations of that Great Being (Purusha). He is the Past, Present and Future. Even though He is of ten fingers (*Dasanguli*; about 5 inches) in height, He exists covering the whole universe. Just as the sun being illumined in its own orbit also illumines everything else beyond its orbit, similarly that Great Being assumes innumerable forms and manifests Himself as well as all other objects within and without His Universe-form. (13-17).

He is the Lord of *Amrita* (nectar) and *Abhaya* (fearlessness) inasmuch as He is above the pale of actions which cause death (so that He is the Lord of emancipation which frees all being from fear). Such is the limitless greatness of the Great God! The *Bhurloka* and the other regions represent different parts of

His body. Thus it goes therefore that all creatures and regions are situate at His feet *i. e*, in regions about His feet. He is the head of the three regions. In the three regions (*lokas*) existing above Maharloka, He has placed *Amrita* (immortality), *Kshetra* (protection of the things acquired) and *Abhaya* (fearlessness). Strictly adherents to *Brahmacharyya*, *Banaprastha* and *Yati* (the three orders of religious asramas) are not to assume birth as sons to others ; and therefore these three orders of asceticism represent His three feet and these three *Asramas* (stages) are situate outside the three regions. But the *Grihis* (those following Girhastya i. e. householders) do not adhere to the vow of Bramhacharyya ; and therefore the Asrama of the Grihis is within the three regions. That knower of all stages of existence and the all-pervading Purusha with a view to create variety of objects traverses both ways that lead respectively to Enjoyment and Emancipation ; and thus it is therefore that both Wisdom and Ignorance (*Vidya* and *Avidya* rest on Him).

The mundane form of the universe and all forms of the universe possessing all functions of the senses have sprung from Him ; but as the sun although bestowing heat all over the earth is yet separate from it, so also He is separate from all universe forms and also the universe itself (18-22).

I myself have been originated from the lotus that sprang from His navel. I had no knowledge that the materials of sacrifices are separate from His limbs. Beasts, trees, *Kusa* (a kind of grass known by that name), sacrificial altar, spring and the other seasons, *Java* (Barley plants) and the other plants, *Ghrita* (clarified butter) and the other oily substances, honey and the other sweet juices, gold and the other metals, earth, water, *Rik*, *Jaju*, *Saman*, obtations and other actions, *Jyotistoma* and the other names of *Yajnas* (sacrifices), *Swaha* and the other mantras (religious texts), *Dakshina* (gifts), vow, the invocation to deities, *Kalpa* (the vedic texts), *Sankalpa* (resolutions of the ceremonies), the movements, mentality, penance and dedication of the performances to God,—though all these materials pertaining to sacrifices are scattered and separate,—I procured them all by His limbs ! Having thus gathered all the materials of sacrifices by virtue of His limbs, I performed the sacrifice and thereby propitiated the Great God who Himself is the Sacrifice. (23-28).

Thereafter thy brethren, the nine *Prajapatis* (Patriarchs), The Manus, the other sages, *Pitris* (the Manes), the celestials, the *Daityas* (Asuras), and men, according to their circumstances took up their respective vows and with concentrated mind worshipped and propitiated by sacrifices the Great Purusha who is manifest in forms such as Indra (the king of gods) etc. and in subtle form of the nature of His Soul. My child! This universe exists in the Great Narayana. He is attributeless. But, at the time of creation, He becomes possessed of the great attributes by reason of His association with Maya. It is at His command that I am engaged in creation. *Mahadeva* (Siva) also is engaged in Destruction by His command. And He, the Lord Himself maintains the universe assuming the form of Vishnu. Thus it is that the Great God is the possessor of the three-fold energies. My boy! I have thus related to thee what thou wanted to hear from me. In the whole sphere of actions and the instruments thereof, there is nothing else than the Great God (29-33).

O Narada, I do ever meditate upon Hari in my heart with utmost devotion. It is therefore that my words and thought never proves untrue, and my senses do never go astray. I am all in Vedas and Asceticism. Even the *Prajapati's* the great patriarchs worship me as their Lord. I am ever merged in yoga with single minded concentration. Even yet I have not been able exactly to know Him from whom I have sprung into existence. Just as the limitless sky itself knows not its limit, so the great God Himself knows not the limit of his own *Maya* (illusory will); far to speak of the other gods, therefore. I do bow down unto His feet, *Jivas* (individual beings) attain freedom from the worldly bonds by taking resort to His feet. His feet are the sources of supreme auspiciousness in all spheres of welfares. When Rudra (Siva), thee and myself have not been able to precisively understand His Real self how can then the other gods do so? We are all under the influence of His illusion and being so influenced according to our respective buddhi (intellect) we do indeed sing eulogy upon His manifestations and glories, but nevertheless we are not able to ascertain His Real Self (true tattwa about Him). Therefore I do bow down unto that Great God (34-38).

That Primordial *Purusha* (Male Being) who is without any birth, at each of the different *Kalpas* (Cycle of Time) begets Him on Himself by Himself and Himself maintains Himself. He is the embodiment of Purity, Truth and Knowledge. He is

Antaryamin (abiding in all hearts at the same time), beyond any doubt and devoid of any attribute, and it is by reason of this that there is no agitation in Him consequent upon the agitation of the attributes. He is true, perfect, without birth and death, without any attribute, eternal and One without a Second, When the Munis become purified in body, sense and the mind,—they then can know Him as above. But when the minds of the Munis become enshrouded with false-reasonings, the aforesaid true image of the Lord disappears. Narada, the first incarnation of the great God was in the form of that *Purusha* who lorded over *Prakriti*. Besides that time, nature, the action, Prakriti as an agent of action, mind, the great elements, *Ahankarattatwa* (the sense of pride), the theree-fold qualities (Sattwa, Rajas and Tamas), the physical body comprising the senses, the subtle body mobile and immobile objects, myself, Rudra, Vishnu, Prajapatis, the other Devarshis (divine-sages), the lords of *Svarlok* and *Kharloka* the lords of human beings, the lords of Patala (Nether region) etc. the lords of *Gandarvas Vidyadharas Charahas Yakshas Uragas Nagas*, the best of Rishis Pitris, the lords of Daityas (Asuras) the lords of *Siddhas Danavas*, Pretas, Pisachas, Bhutas Kusmanda, Jadus, the Kings of Beasts and Birds and all that is glorious in the universe having illumination, energy, mental-powers, prowess, forgivefulness, beauty, wealth, shyness, intelligence, uncommon colour, gracefulness and ugly all these are the Paratattwa or the Bibhutis (attributes of distinction) or manifestations of the Parama Purusha, the great God. Narada, hearing of the glorious attributes and deeds of the great God destroys the impurity of the ear. I shall now relate all these unto thee and do thee drink the sanctifying theme by thine ears. (39-46).

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CHAPTER VII.

THE ACTIONS OF THE INCARNATIONS OF GOD.

Brahma said,—That Eternal Divine Person assumed the body of a Boar—the source of all sacrifices—and tore into pieces with his teeth the first of the Daitya race, Hiranyaksha by name with a view to raise up the Earth from the abysmal depth of ocean. He was born as Sujajna in the womb of Akuti by Prajapati Ruchi, and Sujajna begat Susama and other foremost of the Immortals on Dakshina. He having thus removed the great distress and fear of the three worlds was named as Hari by Swayambhuva Manu. O Dwija, He was again born with His nine sisters by the Prajapati Kardama on Devahuti, and imparted to His mother *Brahmavipya* (the knowledge of Brahma) By virtue of that knowledge, even in her that very birth, her mind became cleansed of the dirt consequent upon the association with the qualities that spoliate the purity of the mind. Having thus acquired the purity of mind, she attained to the state of emancipation. My boy, Atri prayed for the God to be born as her son. Thereupon the merciful Lord was pleased upon her and spoke, "I have conferred myself upon thee". Accordingly He was named "*Datta*" Jadu, Haihaya and others purified their bodies by the sanctifying filaments of His lotus feet and thereupon achieved all enjoyments on earth and advancement in Yoga for final emancipation. At the beginning, with a view to create various lines of progeny, I engaged myself in the undivided penance known as *San.* As a result of my said penance the Lord assumed Himself as Sanatkumar, Sanaka Sanandan and Sanatan all the four names beginning with the significant "San". Thereupon the Lord related to those Rishis the *atmatattwa* (the true knowledge of the self or the Soul) which Knowledge was lost in oblivion at the preceding *Kalpa* (Cycle of Time) Instantly with the revelation of the Knowledge unto them those Rishis had realised the fruition of that knowledge in their hearts. (1-5)

Thereupon the Lord assumed Himself as Nara-Narayana of wonderful might in the womb of *Murti*, the wife of *Dharma* (the God of Piety and the daughter of Daksha). At that time the Apsaras who are the followers of *Cupid* (the God of Love), attempted at disturbing Him from His *Tapasya* (practice on meditation). But when they saw that Urvasi and the other celestial nymphs of their like are issuing forth from His body, they became immensely bewildered, and their attempts ended in deserving defeat. Siva and the other divinities were capable of burning down *Kama* (Cupid) by their angry look, whereas they are unable to destroy their own sense of anger, which in its own way burns their heart unbearably. But even anger of so invincible prowess dares not to enter into the absolutely pure heart of the Lord Hari. How can, therefore, Kama agitate His mind ? Thereafter Hari assumed Himself as Dhruba. He was very greatly aggrieved by the shaft-like poignant words spoken to him by his step-mother in the presence of the king Uttanpad. Thus sorely grieved at heart he went out into the forest even in his the then very tender age to engage himself in asceticism. The merciful Lord was too pleased with Dhruba's meditation and conferred upon him habitation in Dhrubaloka. Bhrigu and other illustrious Munis residing in the region above as well as the *Sapta* (Seven) *Devarshis* (divine-sages) residing in the region beneath always pray for the Dhrubaloka. The King Vena treading in the paths of iniquity became shorn of his prosperity and prowess. The King was ultimately have to fall in Hell. Narayana, the Lord was born as the king's son as prayed for by the Rishis and saved the king Vena from the hell (as called *Put*) and thereby justified the literal meaning of the word *Puttra* (a male-child). In this His incarnation as the King *Prithu* the king Vena's son the Earth was milched by him and various valuables were received. Narayana also was incarnated as Rishabha born of Sudevi the wife of Nabhi, the son of Agnidhra. In this incarnation as Rishabha, he meditated on the self in his mind, controlled his senses and dissociated from all worldly things he lived like an inanimate abject and thought of a state in *Sadhana* (religious discipline) denominated by the Sages as *Paramahansa* Stage. (6-10).

Thereafter, in the incarnation as *Hayagriba* the Lord became manifest in my sacrifice with a horse-head on, of golden hue, and as embodiment of all the Vedas, sacrifices and celestials. In this incarnation the melodious words or hymns of the Vedas were breathed through his nostrils. Vaivaswata Manu saw Narayana assuming the form of a fish that was the stay of all Jivas (creatures) of the earth at the time of dissolution of the universe at the end of a Kalpa. At that time on seeing the work of dissolution I was so afraid that the hymn of the Vedas dropped from my mouth, and the fish sported in the waters taking up the Vedic hymn. (When the Devas gods) and the Danavas (demons) were engaged in churning the ocean of milk (Khira-Samudra) with a view to obtain Amrita (nectar) the Primordial Being Narayana assumed the shape of a Tortoise and bore on his back the mount Mandara that formed the churning-rod. At the time the revolving of the Mandara mountain on His back in the course of the churning seemed to be but itching on the back to cause His drowsiness. The Lord then assumed the form of *Nrisingha* (partly a human form and partly a lion ; Man and Lion) and tore into pieces with His nails the Lord of the Daityas, Hiranyakasipu by name, who was approaching the celestials with a dreadful club in his hand, Hari thus removed a great fear from the minds of the gods. In this form His face worn a very dreadful sight by reason of the rolling eye-brows and grinding teeth. O my boy ! Once a huge Elephant, who was the leader of a herd of elephants, having been caught on the leg by a very large crocodile in the water and being very much distressed thereby addressed very pitiously the Lord saying:—'O thou bearing a lotus in your hand (Kamala Kara) ! O thou Prime Purusha ! O thus Lord of all the worlds ! O thou of holy names ! O thou of sacred deeds ! Thereupon the Lord Hari having the *Chakra* (a discus ; the celebrated weapon Sudarsan-Chakra) in His hand hearing the prayers of the elephant knew him to be His devotee and seeking for His help quite compassionately appeared at the place of occurrence seated Himself on *Gaduda* (the celebrated King of birds) and slew the Crocodile with a stroke of His Chakra and thereafter He raised the elephant from the water catching by his trunk. (11-16).

In the incarnation of the God as a Dwarf although He was the youngest in age of the twelve sons of Aditi, He was indeed the eldest of all by virtue of His accomplishments ; for He invaded the three worlds with His three feet. In this incarnation in the occasion of the sacrifice by the King Vali he obtained the three worlds from Vali by a tricky prayer for three paces of land. The Great God is indeed the Lord of all ; but the people treading the path of virtue should never be divested of their prosperity without being begged. For this reason the Lord as a dwarf asked Vali to give Him land to place His three feet. O Narada ! the King Vali held on his head the after washing the feet of the glorious Hari and even though prevented by Sukracharyya, being bent upon acting to the full satisfaction of his promise, he dedicated himself for the purpose of keeping the third feet of Hari upon his head. To such a highminded one as Vali was, can even the sovereignty over the three worlds be the object worth his manliness ? Never so. Thus it was that the Lord divested him of all that. O Narada ! When your devotion to Narayana grew to a great extent, He was very pleased towards you and He in the shape of a Swan (*Hansavatar*), related to you the yoga systems and the various courses that lead to the true knowledge of the Self (*Atmatattwa*). No one can attain to that knowledge who has not taken resort to the feet of the Lord Vasudeva. Satyaloka is above the three regions. The Lord performed many glorious deeds in Satyaloka and assumed Himself as Manwantaras. The *Sudarsan-Chakra* is but the outward manifestation of His own energy. By that Sudarsan Chakra He chastises the wicked Kings. Identical with His glories, the Lord in His incarnation as *Dhanwantari* (the physician of the celestials) destroyed merely by His names the various incurable diseases. That resuscitator of life, in His same incarnation obtained the due portion of the sacrifices which was forfeited by the Daityas, and promulgated the science of *Ayurveda* (The Hindu Medical Science). (17-21).

The Kshatriyas showed to have swarved from the paths assigned to them by the Vedas, and contrary to the Vedic instructions they acted against the Brahmins ; this proved their willingly leading themselves to the path of Hell. Further, their actions seemed to show that God had given them so much might and prowess to cause harm to the world. Thus it was that the Lord Vishnu incarnated Himself as Parasu Rama of irresistible prowess who exterminated three times seven the Kshatriyas, and thus removed the thorns of the world. That Lord of Maya, being compassionate towards us was born in four divine portions (Rama, Bharata, Lakshmana and Satrughna) in the race of Ikshaku. In this incarnation as Rama, in obedience to his sire's (the King

Dasaratha's) order he went to the forest with his wife (Sita) and younger brother (Lakshmana). While in the forest, the wicked Rakshasa King Ravana came into conflict with him and was destroyed. As previously the Lord Siva was about to burn into ashes the city of Tripura with his angry looks so also when Sri Ramachandra looked towards his enemy's (Ravana's) city (Lanka) with a view to burn it down to ashes, the ocean trembling with fear offered him (Rama) the way through. The wicked Rakshasa King Ravana having stolen away his (Rama's) beloved wife (Sita) he was agitated with great wrath due to which his eyes were turned blood-shot. By his (Rama's) wrathful looks the aquatic-animals living in the ocean such as the serpents crocodiles and whales etc· were greatly afflicted. On seeing which the ocean became much afraid and trembling with fear offered Rama to cross over The tusks of Airavata, the elephant of Indra were broken into pieces when struck against Ravan's breast. With the white pieces of ivory as fallen from the broken tusk of Airavata, the quarters were rendered white. On seeing this Ravana thought himself to have conquered all the quarters and laughed with pride for his victory. Rama strung his bow and put arrows to it which killed that stealer of his wife with his laugh of pride amidst the army of his own and also of Rama. (22-25).

Thereafter the Lord Narayana incarnated Himself as Ramkrishna (Balarama and Krishna) with white and black colours respectively. In this incarnation He saved the world from the aggrandisement of the army of the Asura-Kings, and performed various uncommon feats indicating His greatness. While He was quite a boy, He killed a Rakshasi Putana by name. When he was only three months in age, He broke a cart with a kick. While going on His knees between two huge trees, Jamala and Arjuna, rising with a jump high up He uprooted the trees. Who else than God could perform all those feats? When the cows on the pasture ground of *Braja* (Brindavana) as also the cowherds (Gopalas) lost their senses due to their drinking of the poisonous water of the river Jumna, Sri Krishna revived them with His favoured look, and He also entered into the waters of the Jumna and controlled the deadly poisonous serpent Kaliya. To whom else than God those feats could have been possible?

In the night following the day on which the Lord subdued the Kaliya snake, the forest trees dried up due to extreme heat of the day was being burnt down by the forest fire when the Braja-Gopalas were asleep. Thus, when the lives of the Gopalas were at stake, Sri Krishna and Balarama of unlimited prowess saved the Braja-boys. This feat also was absolutely uncommon. When Jasoda, His foster-mother, intended to bind him with ropes, he assumed such a huge dimension that no amount of ropes, was sufficient to tie him. Thereafter once when he yawned the Gopi (milk-woman) saw in the cavity of his mouth all the regions of the universe and became much afraid. Thereupon she knew him to be the God. Was not this quite uncommon ? To whom else than God it could have been possible ? (26-30).

He saved Nanda from the fear of Varuna's noose when Byom, the son of the demon Maya, had stolen away and kept the Barja boys hidden in a lake, Hari released them and he took to Baikuntha those Gopas (milk-men) who used to be busy during the day time to their respective works and slept in the night. This too was very uncommon. When he was only seven years old, the Gopas having put obstacles to the sacrifice of Indra the King of the Celestials was angry and poured down heavy incessant showers continuously for seven days. At that time being compassionate to the distress of the Brajabasis (inhabitants of Braja) rather with ease he held up the Gobardhan mountain in his hands. This feat also was inhuman. Being desirous of sports he was roaming about in the orchards overflooded with silvery moonbeams in the full moon night and filled up the whole atmosphere with melodious songs in symphony with musical notes. Charmed with the enchanting songs the Brajanganas (the damsels of Braja) went out of their houses and followed him by the strain of the song. Thereupon among the followers of Kubera (the God of Riches), one Sankachura by name kidnapped the damsels, and therefore Sri Krishna chopped off his head. This work also was inhuman. Balarma etc are but His assumed names. Therefore, Pralamba Khara, Baka, Keshi, Arista, Malla, Kubalaypid, Jabana, Kapi, Paundraka, Sallwa. Naraka, Balkala. Dantabakra, Saptaksha, Sambara. Viduratha, and Rukmi, etc. and also Kamboja Myatsa, Kuru, Srinjaya and Kekaya etc all that bore arms with great pride against Sri Krishna, the latter killed all of them and being slain in his hand they were taken to *Baikuntha* (the abode of God). These war-fares were also uncommon. (31-35).

Alas! On seeing that the understanding of the people waning and their longevity decreasing under the influence of time gradually in the succeeding jugas—Hari, the Lord of the Universe, thought, "It is becoming hard for the people to get at the end of the Vedas brought into light by me." Thereupon the Lord incarnated Himself as Vyasa on Satyabati and divided the Vedas into several branches. Asuras, the enemies of the celestials, became proficient in the knowledge of the Vedas, and having got an invisible city of velocity, made by *Mayadanaba* (an Asura of that name) engaged themselves in the destruction of the people. Thereupcn the glorious God incarnated Himself as Buddha, and with a view to bring about a confusion of their understanding and to create avarice in them taught them many false religions in the guise of a Pashanda (One setting the true religious texts at naught). At the end of the Kali-juga, when even in the house of the pious people will not be sung and discussed the glories of Hari; when the Brahmanas, the Kshatriyas, and the Vaisyas will become atheists; when the Sudras will be Kings and will rule over the earth; and when the chanting of Vedic mantras such as Swaha, Swadha and Vasatkar etc will not be heard; then the Great God will incarnate Himself as Kalki and will punish Kali. O my boy, at the time of creation, our undertaken religious rites, I myself and the nine *Prajapatis* (Patriarchs); at the time of preservation, Virtue, Vishnu, Manu, the King of the celestials and the Kings of the earth; and at the time of destruction, Vice (impiety), Hara (Siva) and the angry Serpents and Asuras; all these are but the manifestations of the all-powerful illusive will (Maya) and attributes of the Great God. O Narada! None can count the innumerable *Bibhutis* (attributes) of Vishnu. One who is capable of numbering the atoms of the earth can he even count the attributes of God? Once Vishnu agitated the component of the three qualities with the velocity of His unagitated legs while moving, and thereby even the Satyaloka was agitated, and for this reason He then held the Satyaloka in its position. The Munis born before you and I myself have not been able to get at the end of this Purusha having the power of Maya. How then will those having their birth after us can know of it? The *Adi-deva* (the first of the gods) Ananta having thousand mouths has not yet been able to chant the end of His glories. Those having the grace of God and having taken resort to his feet sincerely and with undivided mind can get through to the end of His impenetrable Maya. They are freed from the worthless vanity or egoism and do not vaunt of "me" and "mine" in relation to the body which is the food of the dogs and the jackals. (36-42)

I myself, you and Sanaka etc. the Lord Bhaba (Siva) Pralhada—the foremost of the Daityas, the wife of Manu, Manu himself, the two sons and the daughters of Manu Prachinvarhi, Ribhu, Anga, Dhruba, Ikshwaku, Aila, Muchukunda, Videha, Gadhi, Raghu, Ambarisha, Sagara, Gaya, Yajati, Mandhata, Alarka, Satadhanu, Rantideva, Devabrata, Vali, Amurtaraya, Dilipa, Saubhari, Utanka, Sibi, Debala, Pippalada, Saraswata, Uddhaba, Parasara, Bhurisena, Bibhishana, Hanumana, Suka, Arjuna, Arstisena, Vidura, Srutadeva, and all other great Sages are cognisant of His (the Lord's) *Yogamaya* (divine illusions). What more—the women, the Sudras, the Hunas, the Sabaras and other uncivilised races leading vicious lives when become devotees of the Lord of wonderful achievements and learn to follow the path of the pious,—even they then can understand the divine illusions and can also get over them in due course. It follows therefore that those who single-mindedly meditate upon the image of the Lord, can certainly understand the illusions of the Lord, and can also be free from them. (43-46)

The Munis sing on the real self of the Lord as calm full of happiness for all time, devoid of fear and grief, emanation of knowledge, pure, dissociated from attachment to worldly objects and *Paramartha tattwa* (knowledge conducive to the supreme welfare) ; He is not describable by any word or sound ! He is not subject to the fourfold result of actions such as birth etc : and before whom *Maya* (illusion personified) feels ashamed of staying and flies away from Him. Just as the poor digger coming across a great treasure becomes too rich to take care any longer of the instrument for digging similarly the earnest Yogins having been able to fix their mind unflinchingly on Him can then leave even knowledge that eliminates the error due to distinction between the Great Soul and the individual soul. The glorious God is the source of all blessings ; for it was He who originally introduced all auspicious actions performed by Brahmans and others. The sky is visible in a pot ; but just as the sky is not shattered to pieces with the breakage of the pot, so also the soul is not destroyed with the dissolution of the component elements of the body that garb the soul, as the soul is never born. O my son, I have thus related to you in brief the Real Identity of the glorious God. Every thing constituting actions and the causes thereof are identically nothing else than Narayana. God has thus related to me all these and so they are entitled the Bhagabata. This Bhagabata is a compilation of all His glories. Do thou now spread them in the earth with details. You will recount them in such a manner as would foster in the minds of the people a growing sense of devotion towards the Lord Sri Hari. He who describes the divine illusions, he who takes pleasure in such discourses and he who daily listens to such discourses their soul shall not be overwhelmed with illusions. (47-53).

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CHAPTER VIII.

THE QUERIES OF PARIKSHIT REGARDING BHAGABATA

The King Parikshit enquired of Sukdeva saying,—"O foremost of those conversant with the essence of all knowledge! I wish to hear the discourses on the glories of God who is devoid of all attributes as spread by divine Narada in various manner to various people when he was so asked by Brahma to so spread the account of the Lord Sri Hari of unaccountable prowess. O thou of a great merit! Do thou proceed on to relate the discourses on Sri Hari, so that I may in the meantime be able to place my mind on Sri Krishna, the Soul of the Universe and at last be able to renounce this body of mine. The glorious Lord instantly enters into the hearts of those people who with great devotion ever listen to the account of Hari and also recite the same themselves. Just as the impurities of water is removed with the setting in of the autumn season, so entering through the ears into the lotus-like hearts of the

Saints, Sri Krishna washes away impurities of their hearts. (1-5).

As a traveller once returning home does not wish to leave it, so also a person having his soul washed off all sins does not quit the foot of Sri Krishna. O Brahman! The soul has no connection with the elements; still the gross body of the soul is the result of the synthesis of the elements. Is this due to his own will or the result of some action? You know all these. The lotus which is the source of the creation of the Universe has originated from the navel of that Purusha. Thou hast related that just as a person has his various limbs proportionate to his body, so also that Purusha appears in various shapes in relation to His manifestation. It behoveth thee to relate to me the place where that Purusha is lying asleep renouncing all His illusions and assuming His own self; the Purusha who knows the hearts of all, who is the creator preserver and destroyer of the universe, who is the Lord of Maya (illusion personified). by whose grace Brahma controller of the elements originating from His navel has created the world and has been able to perceive the real identity of the Lord. (6-10).

You have related that the *Lokapalas* (the presiding deities of the regions) and the regions had been created by the limbs of that Purusha. And again I understand from you that His limbs have been created by the *Lokapalas* and the Lokas (regions). What is the significance of such statements; what is the extent of the *Mohakalpa* (the great or full Kalpa) and *Abantarakalpa* (the intermediate Kalpa)? How to understand the extent of the time as denoted by the terms past, future and present? Do thou relate to me the duration of the life of man having the pride of corporeal body, the Pitris (the manes) and the gods; the causes that make the course of time longer and shorter the description of the different regions attainable as a result of various actions the respective results of various actions as performed by various persons aspiring to attain to god-head which is the resultant of the combination of the three qualities and also do thou relate to me the history of creation of the *Prithibi* (the Earth) *Patala* (the nether regions) *Dikas* (the quarters) *Akasa* (the sky) *Graha* (Planet) *Nakshatra* (Star) *Parbata* (Mountain) *Nadi* (River) *Samudra* (Ocean) and *Dwipa* (Island) and also the inhabitants of those places: the dimension of the *Bramhanda* (Universe) within and without; the character of the greatmen and the methods of ascertaining the order and asrama of the great; the number of yugas and the extent of a yuga and the different religions that flourished in different yugas. What is the wonderful incarnation of the Lord Sri Hari and the deeds performed by Him in that incarnation? What is the universal religion of mankind? What are the duties attached to the various *Varnas* and *Asramas*. What are the duties of traders *Rajarshis* (Royal Sages) and miserable persons? (11-18).

What is the number of elements etc? What is their nature and characteristics? What are the various modes of worshipping the deities? What are the different processes of the eight Yoga systems? What is the way of the wealth achieved by the masters of Yogas? How the subtle bodies of the yogins are dissolved? What are the nature of the Vedas, Upa-Vedas (Branches of the Vedas) Scriptures, Histories and Puranas; How are the intermediate dissolutions of the elements effected? How are the Preservation and final dissolution (*Mahapralaya*) of the universe brought about? What are the procedures of offering oblations to the fire and acting up to the religious injunctions (*Dharma*, *Artha*, *Kama*, and *Moksha*). How are the beings beleiving in the existence of the deities and again the atheists created? How the bondage and liberation of the soul are caused? How does the soul exist in its real self? How does the glorious God ever under His own will sport with *Maya*? How again does He renounce Maya and stand aloof as a witness at the time of dissolution of the universe? O thou godly one! I do enquire of thee about all these things. Do thou explain no me in detail from the beginning to the end.(19-24).

Like that of the self-created Brahma, thou art an authority in these things. Other sages do merely relate the things as their predecessors did unto them. O thou great sage! My mind has not been perturbed on account of fasting and as a matter of fact for the imprecation of the curse by the Brahmana, for this reason that I have been drinking the nectar of the glories of Sri Hari that has been raised for me from the ocean of thy words.

Suta said—O Ye Rishis! The foremost of the Yogins, Sukdeva, having been so questioned by the King Parikshit the foremost of those devoted to the eternal Lord Vishnu, began to relate before the assembly the Bhagabat Purana as holy as the Vedas which was originally related by Vishnu to Brahma. Also he began to answer one after the other questions put to him by the King Parikshit, the best of the Pandavas. (25—29).

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CHAPTER IX.

SUKA BEGINS TO RECITE BHAGABATA

Suka said,—O King! Just as connection of a persen with deities seen by him in dream is impossible, similarly the soul has no real connection whatsoever with body etc save its connection through the illusion of the *Parama Purusha*, the Lord Vishnu. By virtue of its association with *Maya* having the attributes of producing diversities, the Soul appears to be many and takes pride in thinking as "I" and mine". When, however, the Soul existing in its native purity,—the excellent state of existence above *Prakriti* and *Purusha*,—then the vain pride due to illusion of thinking as "I" and "mine,' disappears and the soul shines resplendent in its native glory. It is of great importance to the people desiring the knowledge of the true state of the Soul to learn all that the Lord Vishnu having been worshipped with sincere devotion had spoken to Brahma after showing him His real self identical with true knowledge. Sitting on the lotus issus forth from the navel of the Lord Vishnu, the first deity Brahma, —the Preceptor of the world,—began to think about the creation of the universe. But could not get at the knowledge at all by which the universe could be created nor could he perceive any idea thereof. There he absorbed himself deeply in meditation. While thus meditating upon, he heard close by himself a word of two letters uttered twice on the water. Of the letters so heard by him, one is the sixteenth (*Ta*) and the other twentyfirst (*Pa*) in number of the alphabetical order of the consonants. O King, the word "*Tapa*" thus formed of the two letters is said by the learned ones to be the wealth of those who have renounced all wordly objects. On hearing that word Brahma of lotus origin looked all around him with a view to find out as to who had uttered the word. But he saw no one there. Thereupon he thought that *Tapasya* (Meditation) was the only thing conducive to his welfare, and being seated in *Padmasana* (a posture of sitting) fixed his mind in meditation. It seemed to him that some one had so clearly instructed him in the matter. (1-7).

Having controlled the vital air and the organ of senses and action, Brahma, the foremost of the ascetics, engaged himself for a thousand celestial years with concentrated mind in asceticism as a result of which the whole universe would be manifested. Narayana was much pleased towards him by virtue of that austere asceticism and had shown Brahma His own abode *Baikuntha*, the most excellent region. In Baikuntha there is no pain, nor fear ; and there the pious ones are ever singing on His glories. There the quality of *Sattwa* is without any taint of *Rajas* or *Tamas*. Far less to speak of avarice etc. even *Maya* (illusion) has no access there. How can I describe the beauty of His associates there ? Their complexion is green evincing brilliant lustre ; their eyes are expanded and resemble full blown lotus ; their clothes are yellow ; they possess charming gracefulness and their limbs are soft and tender. All of them have four arms wearing various ornaments set with sparkling rare jems of precious value, and they possess immeasurable effulgence ; they are worshipped by the *Suras* (Deities) and *Asuras* (Daityas). They are possessed of great lustre and lotus as of *Prabala* (Coral) *Vaidurja* (a gem of serene lustre) and lotus stalk. They wear beautiful *Kundalas* (ear-rings) *Maulis* (ornaments for head such as crown etc.) and garlands. *Baikuntha* (the region of Vishnu) abounds in aerial cars of beautiful look in use by those celestials,—the cars shine evincing great lustre enhanced by the dazzling beauties of celestial damsels ; thus they shine as the sky beautified with hovering clouds sparkled with flashes of lightning on them. (8-12).

There Sree (the goddess of riches Lakshmi) personified accompanied by her variety of graces worships the feet of the glorious Lord Vishnu in various ways, and in symphony with the songs sung by the followers of spring, she herself chants melodiously His glories gracefully moving her head in ecstasy of joy within. Brahma arrived at Baikuntha at that time and saw there the Lord of the Devotees, Lakshmi, sacrifices and the Universe. The Lord was being then attended upon by the foremost of His followers such as Sunanda, Nanda, Prabala and Ashana. A glance upon the Lord showed that He was ever ready to grant desired boons to all those serving Him. His eyes looked flushed up as from intoxication ; His countenance was graced with delightful face and bewitching eyes. He had crown on His head, *Kundalas* on His ears. He wore yellow cloth and He gracefully bore on His four arms *Sankha* (conch-shell) *Chakra* (a disc-like weapon), *Gada* (a mace) and lotus-flower. He had Sree on His breast. The four primary energies are that Parama Parusha, Nature, the essence of greatness and the essence of pride ; the sixteen energies are the eleven sense organs and the five great elements ; there are five sources of energies of those five great elements. He, the Lord was seated on an excellent seat hallowed by His own great effulgence associated with the effulgence of the great ascetics assembled there ; but He was sporting with His own real self only. Thus He was there the Great God. On so beholding the glorious God, the heart of Brahma was filled up with joy, his hairs stood on end and in token of love and devotion flow of tears tickled down his eyes and Brahma bowed unto His feet, which cannot be attained to without taking resort to Jnana-marga, the path of knowledge. (13-17).

The dear one, fit to be imparted instruction, as Brahma was, when arrived before Him with desire in his heart for creating Progeny, bending down with modesty and worshipping Him with great devotion,—the Lord Vishnu being highly pleased held Brahma by the hand spoke as follows in delighted mind and smiling face:—

"O thou having the Vedas within thyself ! Desirous of creating the Universe you have been engaged in perpetual devotion and thereby you have greatly propitiated me. Yogins who are not sincere cannot earn my pleasure. Good betide thee therefore and do thou ask thy desired boon of me who am the only Lord capable of granting boons. Brahman ! Beholding Me as the ultimate blessing against the troubles taken by the people for deriving supreme good. That thou hast seen Baikuntha my abode is also due to my favour for thou hast engaged thyself in austere meditation on hearing the words *Tapa, Tapa,* (be thou given up to meditation) uttered as they were in that lonely place. Do thou know wherefrom comes to such words so spoken as though from the sky? When thou wert sorely anxious for the creation I had so instructed thee to meditation with those words. O thou sinless one! Meditation is my very heart, and I myself am the soul of meditation. By dint of meditation I do create preserve and destroy the universe in due course. Austere asceticism is therefore my energy." (18-23).

Brahma thereupon said,—'My Lord! Thou art the glorious God, the stay of all *Bhutas* (elements); and thou art thus at the root of every body's *buddhi* (intellect). By virtue of thy unimpeded understanding therefore thou art capable of knowing thy will. But I am engaged in meditation with a view to understand it and my meditation consists in prayer to thee. O My Lord! Do thou be pleased to give me instruction to realise my prayed for object so that I may come to know the corporal and subtle form of thee having no form in reality. Thy will never proves vain. Just as a spider hides itself in its cobwebs so thou assuming the form of Brahma etc hast been sporting with the Creation, Destruction and Preservation of the Universe. May the Lord Madhaba grant me the Buddhi (intellect; the power of understanding) by virtue of which I may clearly understand this His Lila (sport). By dint of the instructions imparted by thee I shall devote myself to creation after casting off the idleness. By the grace of thy mercy towards me the evil sense of pride etc will not be able to bind me. O my God! Thon hast treated me with shake of hands just as a friend to a friend. Therefore may I not be affected with any sense of pride in thinking of myself too as not born of itself, at the time when I shall be deeply engaged in the creation of all beings and thereby serve thy will. O Lord! That sense of pride in one is the best of all outwitting intoxicants," (24-29).

Thereupon the Lord spoke—"Brahman! The general and special knowledge and devotion about me are very secret; and yet I am relating these to thee with the respective ways (Sadhanas; the means to the end) that lead to them. Do thee listen to me. My identity, the emanation of Sattwa, my form, attributes and actions all these shall be fully realised by thee. Only I existed before the creation of the universe. At that time there was no coporeal or subtle body or form of an object, neither was there any of the fundamental great elements that are the sources of all objects. And also at the dissolution of the Universe I only existed. All that thou beholding of this whole universe are all manifestations of my self, and again anything that shall exist after the dissolution of the universe is I. Really speaking, I am preceded by none, I am eternal and without a second, and therefore I am all entire and whole. Though apparently meaningless, expressions such as existence of 'two Moons' etc. (though never supported by facts) exist, and there are really existing things that are not known to be existing such as 'Rahu' (which though existing among the planets is not visible) and O Brahman, thou should know these to be my illusions. [Sometimes we perceive an object which does not really exist and sometimes we do not perceive an object which really exists. These perceptions are the illusory will (Maya) of the Lord as held by the system of Vedanta Philosophy viz that except the real essence of the Great Soul, all objects of the Universe are unreal and illusory; to consider a real thing as unreal and an unreal thing as real—such as considering a rope to be a serpent which it is not.] Just as the great fundamental elements are and are not associated with the *bhutas* (created objects), so also I am and am not existing in them. That which is manifest always and everywhere by *Anwaya* and *Vyetireka* is really the Soul. [*Anwaya* ie. an action is manifest when it is brought about by the cause entering therein, and *Vyetireka* ie. an action is not manifest when the cause is not therein. This system of thinking or reasoning is a doctrine of Vedanta Philosophy]. Those who desire to know the real essence of the Soul will query about it. Do thou fully adhere to these my views, and thou shalt in that case never be assailed upon with the sense of pride, such as "I am the creator, even though creating variety of objects and things in kalpa after kalpa," (30-34).

Suka said, "O king! Hari, the Lord without a birth, having thus instructed Brahma, the Lord of the *Lokas* (the worlds as created by him), disappeared with His image even with the twinkle of an eye. Thereupon Brahma, who is manifest in all *Bhutas* (creatures), with joined palms saluted unto the Lord Sri Hari who had then disappeared, and created this Universe exactly as before. O King! Immediately as the creation was complete, the Great Patriarch Brahma of lotus-origin desirous of the welfare of all created beings and also actuated by the desire of fulfilling his own mission had engaged himself in *Tapasya* (meditation) after controlling himself by taking recourse to all necessary disciplines. Thereupon Narada, the most beloved of all sons of Brahma, with a view to know the illusions of Vishnu, the Lord of illusions, began to serve his father with good manners, modesty and mastery over the senses. O King, the divine-sage Narada, greatly devoted to the glorious God, propitiated his father Brahma by so serving him. (35-41).

On seeing his father, the great Patriarch of the people, propitiated, Narada put to him the questions which you have asked me to-day to explain to you. At that time Brahma, pleased as he was to his son, recited to Narada the Bhagabata Purana which was related to him in four slokas by the glorious god. O King ! Those four slokas had ten characteristics. O King ! Narada in his turn recited the Bhagabata to illustrious Vyas-deva of immeasurable energy at a time when the latter was deeply meditating upon the great soul sitting on the banks of the river Saraswati. You have asked me to explain, among others, as to how this Universe has been originated from that Purusha. I shall now explain to you in detail about your questions. Do thou listen to me. (42-45)

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CHAPTER X.

THE TEN CHARACTERISTICS OF BHAGABATA.

Sukdeva spoke,—"O King! In this Bhagabata Purana there are discourses on ten subject matters, namely :—*Sarga* (creation in general by God), *Bisarga* (creation in particular by Brahma), *Sthana* (position), *Poshana* (preservation), *Uti* (desire actuating an action), *Manwantaras* (pious modes of living by the Saintly persons), *Ishanukatha* (discourses relating to God and his devotees), *Nirodha* (merging in), *Mukti* (liberation), and *Asraya* (stay upon or support of). Of the above ten, with a view to obtain true knowledge of the tenth viz. *Asraya*, saintly people would have discourse on the nine others, by way of hearing, meeting and drawing analogy. As an ultimate result of the influences of the three elements, the creation by the Great Purusha (God) by way manifesting Himself as *Akasa* etc (sky), *Savdatanmatras* (sound and its derivatives etc), *Savdadi* (word emblems), *Mahattattwa* (intellect etc), and *Ahankartattwa* (the sense of pride etc); or creation by way of incarnation in His true image these creations are dinominated as "Sarga" and creation by Brahma is known as "Bisarga." The attempts made by various objects created by glorious God in upholding their respective merits or superiority over the others is called "*Sthana*." The grace of the merciful God towards His devotees is called "Poshana." The piety of the saints so graced by the bountiful Lord is known as "Manwantara." Desire that gives birth to an action is called "Uti." The discourses on His incarnations and also relating to the meritorious acts of His devotees are called "Ishanukatha." Such discourses are abundantly full of stories and anecdotes. (1-5).

The Lord Sri Hari remaining asleep in self-communion, the dissolution and merging in of *Jivas* (individual beings) with His divine energies is known as "Nirodha." The existence of the Soul in its native form after the renouncement by it of all other forms as assumed through illusions is called "Mukti." He is known as "Asraya," from whom proceeds the creation, destruction and manifestation of the Universe, and who is called Para-Brahman and Paramatma. O King! The *Addhyatmika* (spiritual) Purusha is the same as the *Adhidaibika* (divine) one.

Besides the above two, the *Adhibhautika* (pertaining to elements) form also is called such a Purusha (great soul). We cannot conceive of any one of these three with the exclusion of the other two ; and it is the great soul only who beholds any one or all three of them at a time as a witness keeping Himself aloof from them. And such a great soul is called "Asraya." It has no support of any shape. On issuing out of the mundane egg, that Great Purusha began to think of having for Himself a habitation. As a result of the desire and in accordance with His native purity, He created pure water. A name of that Great Purusha is Nara. As the water originated from that Nara (water), His *ayana* (abode or place of habitation) was named *Naryana.* Objects, actions, time, nature, and *Jiva* are performing their respective functions due to His mercy. Without His mercy these will cease to so perform their functions and altogether cease to exist. (6-12).

"O King ! The One all-powerful *Parameswara* (God) being desirous of assuming various forms of objects, left the seat of His meditation in yoga and divided the abode of origin, the womb into three divisions, namely, *Adhidaida* (divine), *Adhyatma* (Spiritual), and *Adhibhautika* (elemental). As a result of the exertion of the Great Purusha in diverse ways, there arose in the sphere (*Akasa*) within Him three energies viz. *Ojas* (vitality), *Sahah* (patience of mind) and *Bala* (Strength of body) From those subtle sources of energies originated the principal consciousness (Prana) known as the *Sutra* (the thread of all vital energies). Prana, the consciousness, when engaged in any activity, the senses follow it, as servants do to their master. Likewise the senses cease to act on the cessation of the Prana from action. With the exertion of this Prana, thirst and hunger arise in the Lord (the Great Purusha). With such desire for drinking and eating having arisen, His mouth opened. From the mouth originated the palate the tongue and the tastes. The tastes are enjoyed by the tongue. (13-18).

"Thereafter, with the desire of the Great Purusha for speaking, the organ of speech and its presiding deity the God of fire also originated from His mouth. When the Great Purusha was asleep on the bed of water, both His organ of speech and its presiding deity were shut up for so many long years. Similarly with the great exertion of the vital air, His two nostrils were formed. Thereafter with His desire fors melling, grew the nose, the organ of smelling and its presiding deity, the God of Air (*Baiyu*). O King ! At the beginning the whole universe was without Jivas, who then existed in unmanifested state within the Great Purusha. With His desire to behold His own form and also other variety of objects, His two eyes, the organ of vision, and the presiding deity thereof the *Jyoti* or sun were formed, thereupon he was able to see forms. When the Rishis intended to address an invocation to the Great Purusha with the chanting of the vedic hymns and the Great Purusha having desired to hear the invocation addressed, His two ears, the organ of hearing with its presiding deity the quarters came into existence. Thereupon He was able to hear words or sound Thereafter with His desire for enjoying softness, hardness, lightness, heaviness, heat and coldness of various objects, His skin, the organ of touch with its presiding deity were formed. Thereupon air coming in contact with the skin both from within and without the skin was able to perceive all things by touch. When the Great Purusha became desirous of performing many actions, His two hands, the organ of strength and the presiding deity Indra were formed. The functions of the hands consist in taking. Thus when He desired to move about, His two legs were formed The Lord Vishnu, who is at one with sacrifices. Himself is the presiding deity of the two legs. Men do perform sacrifices by virtue of the power of moving on the legs. (19-25).

When the Lord became desirous of having offspring and enjoying women and heaven etc. there came into existence His organ of generation and its presiding deity patriarch Brahma. The functions of the presiding deity are the organ of generation and the pleasure consequent upon sexual intercourse. Similarly when the Lord desired to throw off the refuses of food His rectum, the organ of excretion and its presiding deity Mitra came into being whose function consisted in excreting the rejected portion of the food. When the Lord became desirous of migrating from one body to another, His navel, *Apana* (one of the five vital airs) and death came into existence. On the separation of the two airs *Prana* and *Apana* from each other at the navel, death takes place. Thus the Lord desiring taste, food, and drink. His belly, entrails and intestine were produced. The river is the presiding deity of the entrails and the ocean that of the intestine. Satisfaction and nutrition depend upon the entrail and the intestine. When the Great Purusha became desirous of meditating upon His own illusions, the heart, mind, determination and desire came into existence with their presiding deity the Moon. (26-30).

Thereafter the thick and thin skin, flesh, blood, marrow, fat, and bone etc the seven components of body came into being from earth, water and energy. The air Prana is the outcome of sky, water and air. The nature of the senses are inclined towards the worldly objects, and the sound and the other objects are the outcome of the *Bhutas* (the attribute of pride) and are apparently well manifest. As a matter of fact. howevar, they are not truly manifested inasmuch as the mind is the soul of all manifestations, and intellect (*Buddhi*) is identical with true knowledge (*Bijnana*). O king ! Thus I have related to thee fully the components of the gross (corporeal) body of the God. The corporeal body of the Great Purusha is covered by eight coatings viz. Nature (Prakriti), intellect (Buddhi), pride and the five elements. Besides the gross body, the Lord has the subtle body which is unspeakable, attributeless, without origin, existence and cessation, eternal, indescribable and incomprehensible. (31-34).

O King ! I have thus described unto thee both the forms, of the Lord's body. But the learned ones do not admit any of the two forms, inasmuch as both of them are manifestation or creation of illusions (*Maya*). The Lord has Himself assumed the form of Brahman and identifies Himself with the names of objects and the forms thereof and actions. In reality the Great Purusha is the one ultimate and above actions—but He brings about the actions through His association with *Maya* (illusion). The Lord has created the Prajapatis (the Patriarch), Manu, celestial gods, Rishis, Pitris (the Manes), Siddha, Charana, Gandharva Vidyadhara, Asura (Demons), Yaksha, Kinnara, Apsara, Naga, Serpent, Kimpurusas, Naras (men), Matris (the mothers), Rakshasa, Pisacha, Bhuta, Preta, Vinayaka, Kusmandaka, Maniacs, Betalas, Jatudhana, Planets, deer, birds, beasts, trees, mountains and reptiles etc, and both the *Bhutas* viz. the mobiles and immobiles ; those born of wombs and eggs ; the four kinds of Bhutas such as are outcome of perspiration etc ; those living in water, the sky and the earth have all originated from the Lord Himself. (35-40).

O King! Every action has three ultimate courses. In accordance with this from *Sattwa*, *Rajas* and *Tamas* have been created respectively the gods, the men and the creatures of the hell. Each of the above three qualities again admits of three divisions, namely, good, medium and low, mixed as they become in proportion with the other two. The Great Purusha assumes Himself as men, gods, birds and beasts and preserves them in the form of virtue. And the end approaching, He assumes Himself as Rudra the destructive fire, and destroys all created beings of the universe as the wind destroys the clouds. O King! Thus I have described unto thee the greatest of the gods. But the learned ones would not take the Great Purusha in this form, because the Vedas (Srutis) do not admit the instrumentality of *Parameswara* (God) in the work of creation, inasmuch as the universe, according to them, is but the creation of illusions (41-46).

O King! I have in this way described unto thee, the main and the intermediate creations of Brahma by way of examples. The creations of natural objects in the Great Kalpa and the artificial objects in the intermediate Kalpas are identical. O Maharaj! I shall hereafter describe the gross and subtle extent of time, and the characteristics and divisions of the Kalpas. Do thee hear me relate to thee now the description of the Padma-Kalpa."

Saunaka, at this stage, said,—"O Suta! You told us that Vidura—the best of the devotees of God—had severed all unseverable attachments of the dear relations and had travelled over all holy places of the world and he had at that time discussion with Maitreya regarding spiritual subjects. Relate thou to us now all that Maitreya had said in reply to the queries of *Khatta* (Vidura). Do thou relate to us also the great endeavours that Vidura made for renouncing the affections of his friend and relations, and also the way of his return amidst them."

Suta said,—"Brahman! I shall now relate to you exactly as the Mahamuni (the great amongst the *Munis*, saints) Suka had done in reply to the King Parikshit's question, and do thee listen to me."

END OF BOOK II.

BOOK III

CHAPTER I

Conversation between Vidura and Uddhaba

Suka said,—"Maharaj! Sri Krishna, the Lord of the Universe, being appointed as an emissary of the Pandavas, lived in the house of the Pandavas as his own house in preference to the Palace of Durjodhana, the king of the Kauravas. But Vidura renounced such a dwelling abounding in all riches, and, having entered the forest enquired of the great sage Maitreya on this subject."

The king thereupon said,—"O my lord! Do thou be pleased to relate to me now as to where did Vidura meet the mighty sage Maitreya, and when the conversation between them took place. Vidura possessed a pure mind. Therefore the subject matter of the question that he put to so illustrious a sage as Maitreya must be of great merit inasmuch as it was appreciated by the great ones."

Suta said,—Having been so queried by the King Parikshit that best of the Rishis possessing, as he did, knowledge of varied subjects, expressed his sincere pleasure thereat and said "Do thou hear me, Maharaj." (1-5)

Sukadeva thereupon began to say as follows:—O King! Vidura saw that Dhritarashtra, the ever-blind king was rearing up his vicious minded sons by means unholy, and had desired the fatherless sons of his own younger brother to be burnt in the plotted house made of lac, wax and other combustible materials (known as *Yatugriha*). He (Vidura) saw that the king Dhritarashtra did not prevent his own daughter-in-law, Draupadi of celebrated beauty and illustrious piety (the wife of the Pandavas, Judhisthira etc), being brutally pulled by her hairs by Duswasana (younger brother of Durjodhan), when the incessant flow of her tears washed away the paints of *Kunkuma* (Saffron) upon her elevated breast. He (Vidura) saw that having been robbed of his all in a tricky gambling at dice (itself a sinful play) and having undergone the term of a long exile,—Judhisthira, a royal sage ever treading the path of truth and virtue and having no enemies,—solicited possession of his former kingdom and all according to the terms, of the due share, or even a portion thereof. Vidura saw that the king Dhitarashtra of meagre virtue did not pay much heed to the words of Sri Krishna, the Saviour of the World, who was deputed by Partha (the third of the five Pandavas) to go to the Darbour of the king Durjodhana and to give the latter best possible advice. The words so uttered by Sri Krishna at that time,—although were not acted up to by the Kaurava King Dhritarashtra,—appeared to Bhishma and other pious ones as delicious as nectar. His (Viduras) elder brother the King Dhitarashtra, however, preferred him (Vidura) to be the best of all his (the King's) Courtiers and Counsellors and drew him (Vidura) in to a private Chamber to consult him (Vidura) in the matter. On being so solicited by his elder brother, the King Dhritarashtra,—Vidura then spoke the following words of substance and significance as are ever known by statesmen as wise words of Vidura :—

"O Maharaj ! The King Judhisthira, who has no enemies, has been patiently enduring the unbearable .injuries caused by you. Do you therefore return to him his due share of the kingdom. You see there the angry serpent-like Bhima breathing hot in anger along with his other bretheren,—that Bhima of whom you are greatly afraid. Maharaj ! You should never be proud of having one hundred sons. For, the Lord Sri Krishna, who is ever surrounded by the celestials and the Brahmanas, who is ever worshipped by the chiefs of the Jadus, who is now residing in his own city Dwaraka, and who has completely defeated all the sovereign Kings, has taken up the cause of the Pandavas. Maharaj ! If you would say that Durjodhana will not agree to return the due portion of the kingdom of the Pandavas, then in reply to that I should like to say that your son Durjodhana is sin personified. He is the root of evil and the ruin of the family, and you should therefore renounce him immediately. He has entered your house cherishing hatred towards the Lord Sri Krishna. You have been rearing him up as your son having renounced Sri Krishna, and you have therefore been divested of the graces of the goddess of riches (Lakshmi). But he is really not a son to you, on the other hand he is the cause of ruin of the whole family."

Vidura, having a character desired even by the pious, saw that,—even though he had imparted good counsel to the blind King Dhritarashtra,—Durjodhana with lips quivering in burning anger and accompanied by Karna, Duswasana and Sakuni severely rebuked him as follows :—

"By whom has this hypocrite son of a maid-servant been called here ? He is acting against his master and advocating the cause of the enemy. He is as inauspicious as *Smasana* (cremation ground). Snatch away from him all his wealth and drive him immediately out of the city." When Vidura heard these pinching words against him, he felt that arrows are being pierced through his ears. He thought of the Lord's Maya as strange and inscrutable. He was cut to the quick, placed his bow and arrows at the gate of his brother's house and relieved in heart he left the city before being actually so driven out by Durjodhana. (6-16).

On so going out of the city of Hastinapur, Vidura, —who had been in their family due to the virtue of the Kauravas,—travelled from one to the other through all the pilgrimages, where the images of God such as Brahma, Rudra etc are manifest, with a view to acquire virtue thereby. He travelled all alone through all the holy cities, gardens, mountains, avenues and orchards ; the rivers and lakes of pure water ; and holy places and habitations graced with the images of the Lord. While travelling as aforesaid his duty was to perform all practices to propitiate the Lord, and his livelihood was pure and free. He bathed in every holy waters, used to lie down on the bare ground, was not attending towards his body, used to wear bark of trees, so that none of his relations could recognise him. Having been so travelling throughout, by the time that he reached the holy shrine of Pravash,—through the help of the Lord Sri Krishna,—Judhisthira began ruling the whole of the earth as Sovereign power with the ensignia of one Chakra (discus) and one Chhatra (umbrella). There Vidura heard that all his relations and kinsmen have been killed as a result of the jealousy they bore against one another just like a forest destroyed by fire engendered by the friction caused by clashing of bamboos. On hearing all these Vidura became greatly sorry. He then took resort to patience and with a heart full of sorrow he repaired to the banks of the river Saraswati. (17-21).

There were eleven holy places by the name of the eleven deities viz. Trital, Usana, Manu, Prithu, Agni, Asita, Vayu, Sudasa, Go, Guha and Sraddhadeva. Vidura served the holy places by bathing in each of the places, and offering gifts. He also served many other holy places marked with structures and edifices erected by the Rishis and the celestials. On the tops of those temples were fixed the *Chakra* (discus) and golden pitchers, the emblamatic marks of Vishnu, and as such this view brings the recollection of Krishna into ones mind. Thus Vidura proceeded on passing by the prosperous Surashtra Saubira, Myatsa and Kurujangal territories and arrived at the banks of the Jumna. Here Vidura met with Uddhaba, the great devotee of the glorious God. Uddhada was a follower of Vasudeva, calm in appearance and formerly a disciple of Vrihaspati (the spiritual guide of the celestials). Vidura embraced Uddhaba with great affection and enquired of him about the welfare of the Jadavas and the Kuru-Pandavas who are all dependants of Sri Krishna, "Are those great Purushas—Sri Kishna and Balarma assumed themselves on the earth at the request of Brahma,—faring well and living in peace in the house of Basudeva after having brought about the welfare of the World ? Basudeva is a great friend of the Kuru family and he granted immense wealth to his sisters and pleased the brothers-in-law. Is that venerable Basudeva faring well ? Is the heroic Pradyumna, who was Kandarpa (the god of love ; Cupid) in his former life, who is the Commander-in Chief of the Jadavas and whom Rukmini obtained as her son by Sri Krishna as a result of her worshipping the Brahmanas, doing well ? Is Ugrasena,—the King of Satyatas, Vrishnis, Bhojas, Dasarhas, who renounced his kingdom and lived always in fear of his life but has been installed on the throne by the lotus-eyed Sri Krishna,—now faring well ? Is the best of Car-warriors Samba, the son of Hari and who is equal to him in accomplishments, who was Kartikeya, the son of goddess Ambica in his former birth and is now born of Jambabati greatly devoted to piety,—living happily ? Is Satyaki,—who learnt the skill in archery from Arjuna and who has known the mystery of Sri Krishna, unknown even to the yogins, by serving the lord,—faring well ? Is Akrura, the wise and sinless son of Svafalka, and a great devotee of Sri Krishna, faring well ? Akrura was driven by impatience out of great love and being disconsolate rolled himself in the dust marked with the footprints of Sri

Krishna. Devaki is the mother of Sri Krishna as Aditi is the mother of the celestials. Is that mother of Sri Krishna faring well like the mother of the celestials? Devaki bore Sri Krishna in her womb like the three Vedas pregnant with the text of sacrifices. Is the glorious Aniruddha living peacefully? Aniruddha who grants the desired boon to the devotees who is mentioned in the Vedas to be the source of sound, who is the regulator of the mind, and who is the presiding deity of the mind among the four spiritual divisions of the heart. Sri Krishna is the presiding deity of the soul, and are they faring well who devotedly follow Sri Krishna as such? Are Hridika, Charudeshna—the son of Satyabhama—Gada and others living happily? (22-25).

Judhisthira acquired prosperity of his kingdom by conquests and gradual acquisitions. In his assembly Durjodhana felt distressed and heart-burning with envy on seeing such grandeur and prosperity of Judhisthira to whom Arjuna and Sri Krishna are like the two arms. Is Judhisthira now maintaining virtue by the help of Sri Krishna and Arjuna? Bhimsena is wrathful like a serpent and moves about in the battle-field with a dreadful-mace (*Gada*) in his hand. He is so strong and heavy that the battlefield cannot bear the burden of his treading. Has Bhimsena darted his long-standing anger and felt avenged of against the Kauravas who perpetrated great iniquity towards the Pandavas? Siva once assumed himself the garb of a hunter and confronted Arjuna and the latter showered such a flow of arrows and so dexterously too against the former that Siva was highly pleased towards Arjuna. Is Arjuna,—celebrated as the foremost of the Car-Warriors and bearing the Gandiva bow (a celestial bow of that name) slain all the enemies, now living happily? The twin sons of Madri, Nakul and Sahadeva, are ever protected by the sons of Pritha (Kunti; her sons are Judhisthira, Bhima and Arjun) like the eyes protected by the eye lids. Just as Garura had snatched away Amrita (nectar) from Indra, so also the sons of Madri snatched away their usurped Kingdom from their enemy Durjodhana.. Are they now faring well? The King Pandu, the foremost of the Rajarshis (royal-sages), is famous for his having conquered all the quarters alone with the help of his bow and arrows. It is indeed a matter of wonder as to how Pritha, so devoted a wife of Pandu, should be living after the death of her husband. She is living only with a view to rear up her sons, and it is unnecessary to enquire of her well-being.

O thou gentle one, Uddhaba ! The King, Dhritarashtra has wronged against his deceased brother Pandu. I am his well-wisher and still alive. Being ill advised by his wicked sons, he has turned me out of the house. I am very much sorry for my said brother Dhritarashtra who has contracted great sin. (36-41)

Don't you think my dear friend, that I have been sorry or astonished. The Lord Sri Hari in his assumed human shape guiding the understanding of men in human ways by hiding his own glories. Through the Lord's mercy I have been divested of sorrow and wonder, and by understanding his glories I am travelling in this earth unnoticed by others. O Uddhaba ! What is this sport of the lord Sri Hari ? The sport of the Lord brought about the exile of His devotees, the Pandavas ; and He Himself was threatened with imprisonment and was set at naught in the Court of the Kauravas. Why did the Lord Sri Hari ignore such an offence ? Why did he not inflict proper punishment ? The only reason of this is that He contemplated destruction of those Kings at a time who were led astray with the three kinds of haughtiness or pride namely that of wealth, men and learning. For this reason, even though the Lord desired utter extermination of those wicked Kings and remove the disress of His dependants, Judhisthira and others,—at that time He ignored the offence of the Kauravas. If He had punished Durjodhana and the other wicked Kauravas just at that time,—then the other wicked Kings that formed Company with the Kauravas in due course would have escaped the punishment. O Uddhaba ! The Lord without a birth had to assume His birth about the destruction of the wicked. The Lord having no necessity of action had to engage Himself in various activities with a view to arouse incentive for action in the minds of men. O dear friend ! Know thou this as the real truth. When, even those who have gone beyond the influence of the attributes by reason of their devotion to the Lord are not willing to take rebirth and dislike action,—then, why the Lord Himself will admit birth and desire actions so required under circumstances stated above ? O friend ! The Lord, even though unborn, is born in the race of the Jadus with a view to serve the ends of the Kings devoted to Him and of the devotees abiding by His behests. O dear friend! Recitation of the name of God, who is incomprehensible and who is the Lord of illusions, leads to the liberation from the bondage of the world." (42-55).

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CHAPTER II

Uddhaba describes Sri Krishna's early life.

Sukdeva said,—O King! On being so queried by Vidura about the welfare of his relations, Uddhaba, the great devotee of the glorious God, being so dejected in spirit due to his separation from Sri Krishna and as such being agitated in mind could not collect words for a ready reply. At the tender age of only five years Uddhaba used to make the image of the Lord and would worship same with presents of offerings. He used to be so deeply attached to the worship that he could not hear his mother repeatedly calling him to take meals at the usual hour. That boy Uddhaba has now grown old with ceaseless worship of the lotus-like feet of Sri Krishna. As such the remembrance of the Lord's feet by reason of Vidura's address on the subject had upset him. How could he then be supposed to reply readily? At that time Uddhaba became merged in the meditation upon the lotus-like feet of Sri Hari. Due to the ecstasy he felt on account of the all engrossing devotion he became speechless and motionless. With excessive joy, the hairs of his body stood on their ends. From the closed eyes flowed down tears of sorrow. He was, as it were, flooded over with the sweeping flow of devotion unto the Lord. In the eyes of Vidura, he then appeared to have achieved success and become an object of holiness. Oh the spirit of Love! The consciousness of Uddhaba thereupon gradually came down to the gross world from the region of the Lord. He rubbed his eyes and charmed with the recollection of the Lord's glory upon His manipulation of the destruction of the Jadava race, with delighted mind Uddhaba began to reply Vidura as follows:—"The Sun of Sri Krishna's existence has set.

Our habitation have been possessed of by the Serpent of Time and therefore our houses have been divested of all graces of Lakshmi, the goddess of riches. O Vidura! What shall I speak to you of the welfare of the friends? Oh the unfortunate world of mortals. And yet the Jadavas are the more unfortunate. For, the Jadavas even after living so familiarly with Sri Krishna for so long, could not know him to be Hari Himself. The fishes in the water presume the moon to be an aquatic animal of good grace and splendour, but they cannot understand the moon as an emanation of *amrita* (nectar). O my dear friend Vidura! It was nothing but ill-luck on the part of the Jadavas who could not recognise Sri Krishna as the Lord Hari Himself inspite of their possessing so much knowledge whereby they could understand others mind and were very skilful. Strange indeed! The Jadavas used to live in the same house with Sri Krishna, yet they could not recognise him as the Lord of all beings. They knew him merely as the chief of the Jadu race and treated him with respect, accordingly. Being overwhelmed with the influence of *Maya* (illusion) the Jadavas called Sri Krishna as their friend. Being inimical to him, Sisupala and others used to criticise Sri Krishna. But the intellect of those like us whose hearts have been devoted to Sri Krishna will not be bewildered by the ill words of those people (Sisupala and others). O thou of great intellect! Sri Krishna manifested himself before those men, who have not taken to *tapasya* (meditation) upon Him who seems as it were to all beings, and thereafter he has disappeared from this world and assumed his own real image. (1-11).

Wonderful is that image of the Lord. He assumed that image in order to show the power of *jogamaya* (illusion; the active will of God). That form of the Lord is the summum bonum of all prosperity and capable of performing human actions in this earth. Even the Lord Himself becomes charmed on beholding that form of the Lord, what to speak more! His charmingly graceful limbs added beauty to beautiful ornaments. At the Rajasuya sacrifice performed by Judhisthira, all beings of the three worlds had the opportunity of beholding that charming form of Sri Krishna that was soothing to the eyes. On beholding that graceful form of the Lord all beings thought that the skill of the creator, Brahma, has been consummated by the creation of that image of Sri Krishna. O Vidura! Once the

Brajañganas (the damsels of Braja) were rendered conceited by the loving smiles, amorous looks and amusing words. Thereupon in their vain conceit they refused to entertain him and Sri Krishna left the place. When he was going away from the place the hearts of the Brajanganas followed him with their eyes. On their hearts being thus following him, even though there were works they remained idle. There is reason for the Lord Sri Krishna to have assumed so beautiful a form before the eyes of all beings. The reason that all mobile and immobile forms in the Universe are but His manifestations. But His heart is moved with compassion on seeing the innocent oppressed by the wicked. He cannot bear to see them so oppressed. He is unborn. But just as the fire is potentially in the wood, so also He is born as the Great Elements with His Godliness remaining latent in the manifestation. Thus it was that the Lord though unborn was born unto Basudeva and even being of immeasurable might was apparently afraid of Kansa (the chief of daityas) and remained unrecognised in Braja. He was also known to have fled from the city of Mathura being afraid of the enemies known as Kala Jabana and others. On thinking of these I too am perplexed in my heart. When I recollect on these incidents relating to Sri Krishna, I feel very sorry in my mind. He released his father and mother and after worshipping their feet said—"O my mother! Being afraid of the fear from Kansa, we were not able to worship thee." O thou possessing best intellect! By reason of these characteristics of Sri Krishna, I cannot call him other than God. The expansion of His brow is known to be *Kritanta* (the God of Death) personified. By such expansion of His brow He had relieved the Earth of her unbearable burden. Who can forget him after once smelling the dust of His lotus-like feet? (12-18).

I need not prove to you that he is the God Himself, for you have seen it with your own eyes. At the Rajasuya sacrifice of the King Judhisthira, Sisupala was heard to have spoken so much ill of him, and being killed there at his hands the soul of Sisupala has attained to that excellent region which is attainable by the best of Yogins only. Who can, therefore, bear his separation? Not that Sisupala only attained to that excellent state, but those heroes killed in the battlefield by the arrows of Arjuna who at the time of death beheld the charming face of Sri Krishna, were also taken to that region That Sri Krishna himself is the Lord of the three worlds and by virtue of the best contentment of his mind He was possessed of the enjoyment of all pleasures. Therefore He had neither his equal nor any one greater than him, Even the presiding deities of the quarters approached him with royalties or offers of worship and they used to eulogise him by the sound of touching their respective crowns to his feet. O Vidura! Even though Sri Krishna was so great, he used to serve Ugrasena as a servant. This fact verily moves the heart of the people like us who are servants to him. Alas! Is this not a matter of great regret that the King Ugrasena would be sitting on the royal throne, and Sri Krishna would be addressing him saying "O Maharaj! Do thou be pleased to listen to me". Wonderful indeed was his sagacity! The wicked demoness Putana gave her poisoned breast to him for sucking with all intent to kill him. Even then she was granted the excellent state attainable by nursing-mothers. Sri Krishna granted her that excellent state merely for the garments of a devotee that she wore. Whom else than him, the kindness incarnate, should we serve? In my opinion even the Asuras are great devotees of God. His grace to them, therefore, is deserving no doubt. For, minds of the Asuras were aimed at him through the great anger and enmity that they had for the Lord Being in conflict with him, these Asuras encountered him in the field of battle and at their end beheld with their own eyes the Lord with the celebrated Sudarsan Chakra in his hand and mounted on Gaduda, the king of birds. (19-24).

O Vidura! On being solicited by the great Patriarch Brahma and for the welfare of the Universe, the Lord was born of Basudeva and Devaki who were kept confined in the Prison-cell of Kansa, the King of the Bhojas. Basudeva, his father, being afraid of Kansa, brought him to Nanda in the city of Braja. There the Lord was reared up for eleven years with Balarama, his elder, with hidden energy, unnoticed by Kansa and his followers. There Sri Krishna with the cow-boys of Braja used to tend the cattle and sport in forest resounded with melodious chirping of birds on the banks of Jumna. Displaying to the inhabitants of Braja his wonderful childish pranks he used to laugh merrily and weep sorrowfully at times. He used to a muse and call to play the cow-boys with the music of his flute while tending a herd of white cows and bulls, that formed a spectacle worth all beauties. (25-29).

At that time Gopala (a name of Sri Krishna ; Go—means cow, and Pala—means a tender ; Gopala—meaning a cow-boy) as a cowboy appeared grand like a beautiful young lion ! Even so tender a boy that he was at that time like a child killing a toy-lion made of grass,—he used to slay as easily as in childish sport the Asuras capable of assuming different forms at will who were deputed by the Asura-King Kansa to slay him. The water of the Jumna was poisoned by the snake named Kaliya. The Braja-boys and the cows were on the point of death by drinking that poisonous water. Then he brought that foremost of Serpents Kaliya under his complete control Having then purified the water of the Jumna, he saved the Braja-boys and cows and made them drink again the pure water of the Jumna. Intending to make the use of the immense wealth of Nanda, the King of Gopas, and also with a view to curve the lofty pride of Indra, the king of the celestials, Sri Krishna initiated Nanda to the worship of cows and got that sacrifice successfully performed by him. Having been thus offended thereby, Indra began to pour down incessant showers of rain upon Braja. Thereupon the inhabitants of Braja were overwhelmed with great fear. O thou gentle one ! At this Sri Krishna with ease held up the Gobardhan mountain like an umbrella on his fingers over the city of Braja and thus saved the city with the inhabitants. In the autumn season in the night flooded over with the influx of seasonal silvery moonbeams Sri Krishna used to sing melodious songs to the joy of the band of damsels of Braja sitting around him." (30-34)

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CHAPTER III

Sri Krishna Kills Kansa and releases his parents.

Uddhaba said,—O Vidura ! The Lord Sri Krishna accompanied by Balarama arrived at Madhupuri. Thereupon, with a view to make his parents feel happy, he threw Kansa, the foremost of his enemies, down from his throne. Being so hurled down from his throne, Kansa breathed his last. Thereafter to please parents, Sri Krishna dragged on the dead body of Kansa upon the ground. He was initiated by the illustrious sage Sandipa. Even with initiation he went through all the Vedas with their six divisions. He killed the daitya named Panchajana. He tore open the belly of the said daitya and brought back the son of his preceptor as a present dakshina (as was usually to be offered by a disciple to his preceptor at the end of his studies while leaving the preceptor's asrama). Being infatuated with the beauty of Rukmini, the daughter of the King Bhismaka, many kings assembled there for her hand in marriage. In a way Sri Krishna trampled over the crown of the assembled Kings inasmuch as he, consistent with the Gandharba system of marriage drove away with Rukmini,—who was an emanation of his real self,—even in the presence of those powerful kings who assembled there from all quarters. In the Sayambara (a system of marriage in which there takes place an assembly of the intending bride-grooms and the bride of her own accord chooses one of them as her husband) of the damsel named Nagnajiti,—Sri Krishna performed the feat of controlling seven mighty bulls even though their noses were not pierced through to fit briddles with. There assembled a good number of Kings of different countries with a view to win the hand of that damsel. On seeing, however the wonderful feat performed by Sri Krishna they were put to shame, and at the end even though they resisted with the best of their powers all of them were killed by Sri Krishna. Sri Krishna went to heaven to give Aditi the pair of earrings. At that time, even though he was ever independent, like the one acting at the instance of his wife, Sri Krishna brought from heaven the celebrated Parijat-tree (a celestial tree bearing the celebrated flower Parijat by name) to please his wife Satyabhama. Thereupon Indra, the weilder of *Bajra* (a celestial weapon of that name), at the instance of his wife became enraged and decided to fight with Gobinda (a name of Sri Krishna) to get back the Parijat. (1-5)

O Vidura! Narakasura, the son of Earth, was about to devour the sky and was thereupon killed by the Sudarsan-Chakra of Sri Hari (Krishna). On seeing her son so killed the Earth made various entreaties to the Lord Sri Krishna who being pleased at her worship installed son of Narakasura, Bhagadatta by name, on the throne and entered into the inner apartments. The wicked and mighty asura had stolen away many princesses and kept all of them confined into his harem. Those princesses were greatly affected with joy, shame and amour on beholding Sri Krishna, the friend of the distressed, and they all offered themselves to him as their husband, O Vidura! Even though each of those princesses lived in each separate apartment, Sri Krishna, by dint of his illusory power made himself suitably dressed for each of them to marry according to the religious rules. Thereafter with a view to spread the full play of Maya or illusion he begat ten sons by each of those princesses, and each of those sons were endued with all his qualities. When the city of Mathura was besieged by the armies of Kalijaban, Jarasandha and Sallwa, merely on the instrumentality of Muchu Kunda and Bhima etc. the Lord himself alone killed all and thereby enhanced the might and reputation of his family. Sambara, Dwibida, Bana, Moora, Balkala, Dantabakra and the other asuras were also killed by Sri Krishna. And the rest of the daityas were killed by Balarama, Pradyumna and others. (6-11)

O Vidura! On the both sides of your nephews all the Kings too were caused to be killed by Sri Krishna. The number of those kings was not small. When they used to proceed on to the battle field of Kurukshetra, the burden of their armies shook the Earth on its base. Acting upto the ill-advice of Karna, Duswasana and Sakooni—Sujodhana (Durjodhana) became destitute and forlorn. Durjodhana was at the end broken off his thighs and fell on the field of battle with his followers. Sri Krishna was never pleased at heart to see Durjodhana so distressed and destitute. He was rather very sorry thereat and said, "Drona, Bhisma, Arjun and Bhima being at the root of this great battle lightened the burden of the Earth in respect of Eighteen Akshauhinies, but that is very little compared to the great burden of the Earth; whereas the burden of the Jadava army under Pradyumna and others who are emanations from myself are so very unbearable. When the Jadavas under the intoxication of wine and blood-shot eyes will stand against one another, then only they will be destroyed. There is no other way of their destruction. They possess but one soul now, so to say. But with my withdrawal from their midst, difference will be created in their minds they will fight against one another and thus they will be destroyed at the end." O Vidura! Thinking as above Sri Krishna re-installed Judhisthira on the throne, and directing him to the ways of pious ones, caused pleasure in the minds of the friends. (12-16).

O thou saintly one! The embryo of the Puru-race that was in the womb of Uttara by Adhimanyu, was about to be destroyed by the Bramhastra hurled by Aswathaman, the son of Drona. The Lord Sri Krishna saved the embryo from the imminent destruction. He caused Judhisthira, the son of Dharma, to perform three Aswamedha (Horse-sacrifice) Yajnas. The king Judhisthira, fast attached to the Lord Sri Krishna, lived and ruled the kingdom happily with his younger brothers Bhima and others. Thereupon Sri Krishna, the soul of the universe, returned to his capital the city of Dwaraka. At that time the people lived their lives following religious laws set by the Vedas and held the ideal of Sankhya, Prakriti and Purusha in esteem. By his smiling looks, words sweet as honey, unsullied character and byvirtue of his soul that was the abode of Lakshmi, the goddess of riches, the Lord Sri Krishna made the Earth as Heaven, and pleased the Jadavas with his sports. The Lord used to show love towards those damsels who used to find time to approach him at night. O Vidura! Sri Krishna, thus enjoyed for many long years. Thereafter he became disgusted with worldly pleasures and enjoyments. Influence of the senses (Kama etc.) was under his control. When he became disgusted with enjoyments of the senses what other persons who were subject to the influence of eventful time would be expected to find pleasures in objects of enjoyments that are themselves subject to circumsstances? They could not find enjoyment through asceticism inasmuch as Yoga itself with its presiding deity was under the control of the Lord Sri Krishna. (17-23)

When Sri Krishna was disgusted with enjoyments of worldly pleasures once in the city of Dwaraka, while in sport the princes of the Jadu and Bhoja race caused anger to a number of ascetics. Acquainted with the will of the Lord Sri Krishna those ascetics imprecated curse upon those princes. Thereafter as few months elapsed under the illusions of the Lord, Brishni, Bhoja, Andhaka and others in delighted hearts went in their cars to the holy Pravasha (a sacred place of pilgrimage). There they took their bath duly and offered the sacred water to the celestials, Rishis and Manes. That being done they distributed in gifts to the Brahmanas innumerable milch cows of many qualities, gold, silver, beddings, clothes, deer skins, blankets, elephants, horses, chariots, fair damsels, enough lands for purpose of maintenance, rice and grams sweet with milk ; and at the end dedicated the virtue of those pious acts to the God and bowed down touching their heads on the ground, At that time they looked to be living only for the good of the cows and Brahmanas. (24-28)

CHAPTER IV

Vidura approaches Maitreya.

Uddhaba said,—Thereafter on being so commanded by those Brahmanas those Brishni and Bhoja princes after having taken their drank of *Paisty* wine (wine of that name prepared from hogweed and date or palm juice). Due to the intoxication of the wine their sense was bewildered and they offended one another by using evil words. Just as bamboo trees are destroyed by fire arising out of their friction so with the sun set the destruction of the princes began out of the scuffles that ensued among them due to their losing sense by the vicious drink. By virtue of his subtle knowledge, the Lord Sri Krishna came to know of the fact of that destruction, and thereupon having rinsed his mouth (making *achamana*) with the waters of the river Saraswati,—he sat under a tree. The Lord Sri Hari, the protector of those taking his shelter, having desired destruction of his race, once told me at Dwaraka.—"Uddhaba You may proceed to Badarrikasrama" But I understood his intention of destroying his own race and being unable to bear the separation of the feet of the Lord, I followed him. (1-5).

While following his way, I saw that my beloved Lord, the lord of Lakshmi, was seated alone under a tree on the bank of the river Saraswati. His complexion was of a dark-blue hue, his eyes were expanded and dark-red, and he himself was of all sattwa or purity. I recognised him by his four arms and yellow silk cloth. He was seated there keeping his back against a tender Aswatha tree (Banian tree), placing his right foot upon the left-thigh, He had then renounced all worldly pleasures, and yet I found him in joyful countenance. O Vidura ! Just at that time, roaming all over the world at pleasure, there arrived the illustrious Maitreya Muni, the disciple of Parasara and the best of friends to Veda Vyasa who was greatly devoted to God. Maitreya Muni was fast attached to God. He appeared before the Lord Sri Krishna and bowed down his head reverentially before Mukunda (a name of Sri Krishna). Thereupon the Lord Sri Hari removed my fatigue with his endearing and smiling looks, and then addressed me in the hearing of that illustrious Muni, as follows :—

"O Vasu ! I am residing in your heart and am therefore, cognisant of all your desires, In your previous life you were Vasu. You had worshipped me in your previous life in the sacrifice performed by the great Patriarch, the creator of the universe—and the Vasus. I do, therefore, grant you the knowledge that will enable you to realise me—the knowledge that cannot be had by those unattached to me. O thou saint ! Of all your previous births, the present one is the best, inasmuch as in this life you have got my grace. I am now leaving this world of men. The summum bonum of your life is attained, now that you have beheld me in this lonely place on the eve of my departure. O Uddhaba ! Formerly, Padmakalpa (a Kalpa calculated by a thousand great ages ; in Vishnu Purana the last

Kalpa is known as Padma Kalpa) in the commencement of creation, I imparted unto Brahma, who sprung from my navel, the excellent knowledge on my glories and that knowledge is called by the wise as Bhagavat." (6-13).

O Vidura! On being so endearingly addressed by that excellent Purusha, due to the pleasing sensation the hairs on my body stood erect on their ends, and my words faltered. Thereupon, wiping the tears with folded hands I spoke unto the Lord saying,—"O Great God! The attainment of the four aspects of desire viz *Dharma, Artha, Kama and Maksha*, is not difficult for those serving thy lotus-feet. But, I do not desire any of those four aspects; I am only whole-heartedly eager to serve thy lotus feet. O Lord! The minds of even the learned ones are perplexed and bewildered to see that you are engaged in performing actions even though you are above all actions, that you become born although you are unborn, that you fly away and take refuge in fort in fear of enemies although you are really destruction itself, that you enjoy pleasures of the world and women even though you are not attached to anything. O Lord! Your pure soul is not soiled by the influence of time etc and your intellect is not clouded by doubts etc. O God! You know all and my mind was perplexed when you asked me at times "what should be done." O thou almighty! Be pleased to communicate to us, if you think us fit to receive it, the knowledge delineating thy own mystery—which you imparted upon Brahma—as that will enable us to easily pass over the miseries of this world." (14-18).

"O Vidura! When I so communicated to the Lord the desire of my heart, that lotus-eyed great Purusha explained to me the tattwa or mystery regarding the existence of his own real self. Thereupon I worshipped the feet of the God. I learnt from the great Preceptor whose feet I worshipped, the way to the best knowledge about the self. Thereafter I again bowed down unto his lotus-feet, and going round him out of respect, I am coming here, with my heart stricken with grief for his separation. O Vidura! Pleased with the sight of my lord and grieved with his separation, I am now proceeding towards Badarikasrama (a place of pilgrimage in the Gandamadana Mountain) his favourite hermitage. There the Rishi Nara Narayana, merciful towards mankind, has been continuing his rigid penances for many long years extending upto the end of the Kalpa unobstructed by any one." (19-22).

Sukdeva said—"O King! On hearing from Uddhaba the news of the destruction of his kinsmen, Vidura was overwhelmed with unbearable grief, but he suppressed the emotion of the grief by his wisdom. When Uddhaba, the most beloved and great devotee of Sri Krishna, was about to proceed to Badarikasrama, Vidura, the best of the Kuru race, spoke to him with all endearment as follows:—"O Uddhaba! The devotees of Vishnu live their lives for the welfare of the world and it behoves thee, therefore to ralate to us that excellent knowledge about His own self, which the lord of Yogas has imparted upon you. I am your servant and you will please favour me instructions regarding the mystery of the great God."

Uddhaba replied—"You should worship the foremost of the Munis, Maitreya, for instructions about the knowledge of the self. For at the eve of His departure from this world of mortals the Lord, in my presence, has so instructed the Maitrèya Muni. Therefore it will not be proper for you to receive instruction from me."

Sukdeva said,—'Maharaj! On being so engaged in conversation with Vidura regarding the nectar-like discourses on the glories of the Lord in Universe form, Uddhaba's great mental afflictions were removed. He then spent the whole night like a moment on the banks of the river Jumna, and on the following morning he went on his way to Badarikasrama." (23-28)

On hearing the above narrations the King Parikshit asked "Brahman! On the death of the foremost of the celebrated car-Warriors, Brishnis and Bhojas, as a result of the imprecation of curse by the Brahmanas, the Lord of the trinity Gods (Brahma etc.) Sri Krishna had renounced his human form. So when all were so destroyed, why Uddhaba was spared to survive?"

Sukdeva replied,—"Maharaj! The Brahmana's curse was but an instrumental incident. The will of the Lord was the main root, and His will was never to be baffled. He desired to destroy his multiplied race by destructive time and thereafter to renounce his own human form. Having so desired, he thought: I will now leave this land of mortals, and at present none else but Uddhaba the wise is the fittest person to receive instructions regarding knowledge about my own self. Uddhaba is not a bit inferior to me, inasmuch as he is not at all affected by worldly attachments. Therefore, let this Uddhaba live here for the purpose of instructing people with knowledge regarding my self' O king ! To fulfil this desire the great God, the Creator of the Vedas and the Preceptor of the three worlds, commanded Uddhaba to go to Badarikasrama. On being so commanded by the Lord, Uddhaba went to the holy hermitage of Badarikasrama, and there he worshipped the great God Sri Hari in Yoga Samadhi. (29-33)

Hearing of the glorious deeds of Sri Krishna who assumed human form as in sport or illusion and of the way in which he renounced his human form enhances the patience of the wise but such discoveries are on the contrary unpleasant and boring to the unwise brutes. O thou foremost of the Kuru race ! On hearing from Uddhaba that he was thought of by Sri Krishna, Vidura was overwhelmed with love for him and he wept for the departure of Uddhaba. O King ! Thereafter Vidura. the accomplished saint wholly devoted to Sri Krishna, roamed about for a few days and reached the Ganges on the banks of which he met with the illustrious Maitreya Muni. (34-36)

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CHAPTER V

Maitreya recounts the glories of Sri Hari.

Sukdeva said.—The illustrious Maitreya Muni of unfathomable wisdom and unclouded intellect was then at Hardwar. Vidura, the best of the Kurus and greatly devoted to God, approached Maitreya Muni quite reverentially and was highly pleased with the modesty, kindness and other qualities of the Muni. Vidura then addressed him as follows:—"O thou great one ! People perform actions desiring happiness but that does neither bring happiness nor relieve miseries. On the contrary miseries appear to be multiplied again and over again. Do thou let us know for certain what we ought to do in such a world. O my master ! Those who are not inclined towards God and are impious on account of their pristine actions, accordingly suffer from various miseries. Devotees of God ever wishing welfare to the mankind, as you are, do always live and roam about at will to extend their mercy towards the aforesaid unfortunate ones. Therefore, O thou foremost of all Saints ! Do thou direct us to the way of worship that propitiates the merciful God and He then residing in our pure hearts grants up His vision and imparts upon us the knowledge promulgated in the Vedas that are without a beginning. The God is the controller of the Knowledge of the Self or Soul and also of the three-fold illusions of the three qualities. Do thou describe to us the way in which the Lord incarnating Himself in male form performs the actions without any attachment, and the manner in which He first creates the universe brings order and maintains it." (1-5).

'Do thou also explain clearly the way in which He sleeps in self-communion aloof from everything placing the world in the sky of his heart ; and being Himself the Lord of Yogas, He takes to them and manifests His own self as Brahma and other diverse forms. O Muni ! The more we hear the discourses on the glories of the Lord of auspicious fame, the more grows our desire for hearing. Be thou pleased also to describe the manner in which the Lord in the incarnation as Fish etc did various actions for the welfare of Brahmanas, Cows and the Celestials, the Lord of the Lokapals made with regard to the distinction of tattwas the outer side of the Lokapals mountains with the Lokapals where the creatures are engaged in performing various actions relating to their respective species. Do thou also tell us the manner in which Narayana, the self-sprung and the creator of the Universe, has promulgated differences in character, name, action and appearances of the various created beings. O my Lord ! I have repeatedly heard from Maharshi Veda Vyasa about the pious actions of Brahmana, Kshatriya, Vaisya and Sudras I have been satisfied with those accounts which afford but ordinary pleasures, and I do not like to hear on them any more. I have not, however, any satisfaction about narrations from which is produced the nectar of Sri Krishna's glories. It is, therefore, that I am always eagerly anxious to hear discourses full of the glories of Sri Krishna." (6-10).

"O Muni ! Who should feel satisfied after hearing the holy discourses on Sri Krishna as recited in the sacred society of saints of your stamp ? Such discourses enter into the ears of the people, creates desire for hearing more and severs all attachment towards the household. Your friend Maharshi Veda Vyasa also composed Mahabharata being desirous of chanting the glorious feats of God. In the Mahabharata had been recited the subject relating to *Artha* and *Kama* etc and also the topics of ordinary daily incidents such as amours of women etc, so that the minds of worldly people are thereby led to themes of God. The persons having respects for themes of God gradually attain better understanding, and they are then disgusted with the happening of ordinary incidents, feels eagerly drawn towards the holy lotus feet of Sri Hari when their sorrows are immediately removed. O Muni ! Those people who do not find pleasure in the discourses on Sri Hari, cannot appreciate the real purport of the Mahabharata. Such people are objects of pity even those who are themselves to be pitied. I do also feel sorrv for them. Time is passing on and with it is being wasted in vain the longevity of their lives. And also their words, and functions of body and mind are let go for nothing. Therefore, O thou friend of the miserable ones ! Do thou relate to us for our welfare the essence of the pious actions of Sri Hari collected from the various Puranas and religious texts like that of bees collecting honey from different flowers. Do thou also relate to us in detail the uncommon actions performed by the Lord assuming incarnations in human forms—the Lord who formerly assumed the three energies in God-heads for the purpose of creation, preservation and destruction of the Universe." (I1--16).

Sukdeva said,—Maharaj ! That illustrious Maitreya Muni, on being thus asked of welfare to the mankind,—showed him great respect, and said;—"O Vidura ! Good betide thee ! To extend favours to the mankind and to me, you have questioned me on a very good subject. You are of uncommon fame and reputation. You are ever devoted to *Adhokshaja* (Vishnu). You are born from the energy of the mighty Sage Veda Vyasa. It is no wonder therefore that you will be so devoted wholly to Lord Sri Krishna. In your previous life you were *Yama* (the God of Death), the destroyer of the created beings. On account of the curse imprecated on you by the mighty sage Mandabya, you have been born in the womb of a female servant who was accepted by Vichitravirja as his wife, by Vyasdeva, the son of Satyabati. You are a renounced devotee of the Lord who Himself has imparted upon you *Tattwajnana* (knowledge of the Great or Universe Soul). While departing for *Baikuntha* (the excellent regicn of Vishnu), with a view to remind you of that knowledge, the Lord has commanded me so to do. However, I shall now describe to you the glorious actions of the Lord from the beginning to the end as were performed by Him through His active illusory will personified as *Yogamaya*. The actions of the Lord comprised in the Creation, Preservation and Destruction of the Universe. (17-22).

At the commencement of the creation, He, the Great Soul, appears as the Universe soul of all created beings existing in or being invested with diversity of intellect. His illusory will or Maya existing potentially before the creation, the whole Universe existed potentially in Him, and as such there was then nothing else than Him as Seer or Seen. At that time only He was manifest, so that He Himself being the Seer, He could see nothing to be seen. Therefore illusion etc existing potentially in Him, and there being no Seer or Seen, He thought as if He Himself was not existing. But the consciousness (*Chit*) being manifest in Him, He was conscious of His own existence. That consciousness of the Great Purusha (*Parameswara*) as the Seer or witness is the root or soul of Action and Cause, or both. O thou fortunate one ! That energy of consciousness or active thought or will that is creative energy of the Lord is *Maya*. Through that Maya the Lord has created the whole Universe that is manifest.

The Great Soul endued with the energy of consciousness receives through the Purusha a portion of His own self in the creative energy, possessing qualities influenced through the power of Time. Thereupon, from the indescribable as commissioned by Time, that is to say from Maya, was created the *Mahat-tattwa* (Great Principle ; intellect etc) That Mahat-tattwa, identical with Supreme Knowledge and dispeller of ignorance, manifested the Universe existing in the Great Soul, —Just as the potential plant in the seed manifests itself or turns out in time to be a tree. Thereafter that Mahat-tattwa being subjected to quality, intellect and time appeared before the Vision of the Lord, who is the Controller of all. Was it all metamorphosed for the purpose of creation of the Universe ? (23-28).

Ahankara tattwa (Egoism : Consciousness of individual existence wherefrom proceeds the notions such as "I think, I feel, I am, I do etc.) arises out of *Mahat-tattwa* (intellect etc) deviated from the natural state. That *ahankara* is the root of action, cause and agent, inasmuch as the elements, the senses and the mind (*Bhuta*, *Indriya* and *Mana*) are produced from the agitation of *ahankara*. That *ahankara* is divfded into three divisions viz. *Sattwik (Vaikarika* or pure), *Rajasa (Taijasa* or passionate) and *Tamasa* (Bhutadi or that having the property of darkness), *Mana (Mind)* is an emanation of *Sattwika* (pure) ahankara. And also are produced from sattwika ahnakara the senses, from the presiding deities of which are produced the rudiments of sound etc. From Rajasa or passionate ; agitation of ahankara are produced the senses of *Jnana* (knowledge) and *Karma* (action). And from the modification of Tamasa ahankara is originated *Savda-tanmatra* (sound etc.) That Savdatanmatra is the origin of Ether or *Akasa* which is the *linga* (body) of the *Atman* (soul). Thereafter the Lord looks upto Akasa through the combination of Time and Maya producing Touch (*Sparsha-tanmatra*) and from the agitation of touch is originated *Baiyu* (Wind). From the united action of the combination of mighty Wind with Ether is produced the *Rupatanmatra* (the rudiment of Form), wherefrom proceeds *Tezas* or light that manifests everything in Universe. The combination of Tezas and Wind, when seen by the Lord, becomes transformed, and the same through the virtue of the combination with Time (*Kala)* and *Maya* (creative energy) produces *Rasatanmatra* or Juice which is the origin of water. Thereupon that Water in conjunction with Light when seen by the Lord through Time and Maya produces the *Gandhatanmatra* (Smell) whence proceeded Earth, (29-36).

O Vidura ! Of the five Elements of Akasa etc, in the order of the comparatively inferior to the superior ones,—the combination of several elements with the other ones have multiplied qualities. That is to say, the Akasa having no connection with any other element has the single property of touch and sound ; Tezas having connection with Akasa and Baiyu as the porperties of colour, touch and sound ; Water having connection with Akasa, Baiyu and Tezas has the properties of taste, colour, touch and sound. Earth having connection with the four elements of Water, Tezas, Baiyu and Akasa has all the five qualities Viz. smell, taste, colour, touch and souud (Gandha, Rasa, Rupa, Sparsha and Savda).

The presiding deities of those elements (Mahat etc) are all portions of the Lord Vishnu. Those deities possessed one each of the qualities of *Kalalinga* or ',*Bikra*", *Mayalinga* or *Biksheya* and *Ansalinga* or *Chetana* (consciousness), and therefore they cannot be united and are unable to create the Universe. And thus they addressed the Lord then saying:—

"O Lord ! We, the celestials bow unto thy lotus-feet which as it were, are the means of removing the miseries of the distressed; taking resort to thy lotus-feet ascetics are able to escape from the miseries of the world ; the people of this world being without thy knowledge are affected with the three-fold afflictions viz, Adhyatmika, Adhidaibika and Adhibhautika, and therefore they cannot have any real happiness. We shall obtain knowledge if we take resort to the shade of thy lotus-feet. Thy lotus-leet is auspicious like a holy place or pilgrimage, and we, therefore, take refuge thereunder. By virtue of the Vedas, that like birds come out of the nest of thy lotus-mouth, the Rishis aloof from any attachment of the world seek the shelter of thy lotus-feet. The Ganges, the foremost of all Streams, has sprung from thy feet and washes away all sins, and it is, therefore, that many people attain to thy lotus-feet by virtue of their serving the Ganges whole heartedly. Even the worldly-minded people are not debarred from obtaining thee. Their hearts (chitta) may well be purified by their meditating on thee with earnestness and devotion Their minds gradually become quiescent by the knowledge endowed with the strength of non-attachment (Vairagya) to the world and worshipping thy lotus-feet with great devotion. We, therefore, resort to the altar of thy feet. O Lord! Thou hast assumed the incarnation for the creation, preservation and destruction of the universe. We all do take shelter under thy lotus-feet· O Lord! Meditation upon thy lotus-feet confers fearlessness upon the meditator.

O Lord! Although thou livest as omniscient being in the hearts of the people living with their wives and children in the house, as it were, of their human body, those people who are full of the consciousness of "I" and "Mine" cannot achieve thy lotus-feet. We do take shelter under that thine lotus-feet. O Lord! Thou resideth in the hearts of all without any exception whatsoever. Yet, there are people who do not attain to thy lotus-feet. The reason is not far to seek, The minds of those people are diverted and engaged in objects without whose sense propensities are naturally inclined towards external objects, Thus they are unable even to recognise those of thy devotees who serve thy lotus-feet. O great God! Their hearts are purified by ever-growing devotion who listen to thy nectar-like themes. They then obtain *Vairagya* (dissociation from the world) the best of all Knowledge and ultimately attain to the excellent region of *Vaikuntha* (the abode of Vishnu). (37-46).

Others having naturally tranquil mind also attain to thee conquering by dint of Jnana-Yoga (Jnana form of Sadhana) their nature which is very hard to put under any control. In this form of Sadhana, however, they have to work very hard compared to the ease with which thy devotees attain to thee through the service unto thee.

O thou the first of all! We are thine, inasmuch as being desirous of creation of the Universe thou created us by thy threefold qualities, Sattwa, Rajas and Tamas. But each of us having different nature, we could not make ourselves One whole. And it is, therefore, that we could neither attain to thee nor return to thee the Universe that thou hast created rather as an object of thy sport. Do thou. therefore, confer upon us thy divine knowledge with its native power. O thou unborn one! Do thou grant us the knowledge and power which would enable us to offer thee food and procure the same for us all too and also to know how and where thy creatures could fearlessly enjoy their own food and procure some for thee. O Lord! Thou art the Primordial Being and thou remainest as a witness aloof and unchangeable. Thou art the root cause of ourselves and our actions. Thou shouldst, therefore, allot actions for us and for other creatures. O God! Thou art the root of all qualities and causes of births. It is thee who places in the creative energy, the Mahat-tattwa or Great Principle Intellect, as the seed. O thou Great soul! Do thou instruct us as to what we should do towards that Great Principle Intellect and the cause for which we have been created. By virtue of thy knowledge and power only we should be able to make the creation. Or else, we will not be able to do so by working independently. Therefore, O Lord, if the work of creation should be done, do thou confer upon us thy power and knowledge (47-51).

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CHAPTER VI

Creation of the Universal form of the Lord.

The illustrious sage Maitreya said,—The energies of the Lord, *Mahat* etc existing discordantly were not capable of creation of the Universe. The Lord beholding such courses of the energies simultaneously entered into the goddess Prakriti (Nature), and the Twenty-three *Tattwas* [(1) *Mahat* or *Buddhi* (2) *Ahankara* or the sense of pride of the self, (3-7) the five subtile qualities related to Ahankara (8-12), the five sense-organs (13-17), the five organs of action (18), *Manas* (mind), and (19-23) the five fundamental elements such as Ether, Air, Fire, Water and Earth)] The Lord entered into them as creative energy, reunited them or, so to say, brought them to work in unison, and worked up their potentially latent energies. The twenty-three tattwas being so worked up into activity created *Adhi-Purusha* or the grand Universe form of the Lord in whom exists the mobile and immobile objects. (1-5)

The Great Being of golden hue called as Adhipurusha with all the objects of creation potentially existing in Him remained for one thousand years into the Water. The Lord so remaining gifted with the three-fold energies viz. Divine, Active and Inherent, made Himself in due course divided into One, Ten and Three phases, or in other words He existed by virtue of His divine energy as one viz, the Soul, by virtue of His creative or active energy as ten Pranas and by virtue of His inherent power as *Adhyatma*, *Adhidaiba* and *Adhibhuta*. The whole creation of the Universe is but His own manifestations and as such the Grand Purusha is the Soul of innumerable beings of the Universe, He Himself is the Jiva or individual soul inasmuch as He is the great Soul. He is the first incarnation of the great Soul, in which all the elements (*Bhutas*) of the universe are conceived of. Thereafter the three divisions such as *Adhyatma*, *Adhidaiba* and Adhibhuta, the ten *Pranas* or vital energies and one consciousness were conceived of. The Lord recapitulated the Tattwas that produce the Universe, attributed to them their respective functions, and by virtue of his creative will

(Chit-Sakti) He desired to create innumerable forms of the Celestials. O Vidura, do thou now hear me reciting the forms and habitations of the celestials. (6-12).

The mouth of the great Purusha was particularly created and Agni (the god of fire) the presiding deity of speech was stationed there, due to which all animated beings are endowed with power of speech. Then the palate of the Great Being was separately created and the presiding deity Baruna entered therein with his organ of taste by which the animated beings taste all juices, Thereafter His nostrils were created and the presiding deities thereof the pair of Aswinis entered therein with their organ of smell by which all beings smell everything. Similarly the pair of His eyes were created and the presiding deity thereof the Sun with the power of vision entered therein by which all beings are able to see forms of objects. Thereafter His organ of touch (twak) was formed and the presiding deity Vaiyu (the Wind God) entered therein by which all beings are granted the organ of touch. Then His pair of ears were created and the presiding deities of the quarters with the power of hearing entered therein by which all crested beings had their organ of hearing, Thereupon His Skin was formed and the Oshadhis entered through the pores due to which all beings can feel touch. (13-18).

Then His creative organ was created and Prajapati (the Patriarch) took his station thereon with the power of generation wherefrom proceeded the sexual pleasures of all beings. Thereafter His excreative organ was formed and therein was stationed the presiding deity Mitra with the power of excreation by which all excreations are made. The hands of the Great Being were formed and therein occupied his station Indra, the king of Heaven, with his power of action by which all men performed the actions that constituted their livelihood. Thereupon His legs were created and the Lord Vishnu entered with the power of moving by which men are able to move about far and near and attain to the necessary objects. (19-22).

Then His Buddhi was originated wherein entered the Great Patriarch Brahma with his knowledge or wisdom by which men had the power of understanding. Then His heart was created and the presiding deity Moon occupied his station there with the mental power by which the men are able to arrive at resolutions and determinations. Then His *Ahankara* (the Conceited Consciousness of the Self) was created and the presiding deity Rudra entered therein with his energy of pride which bestowed to all men the inclination towards performing actions.

When His intellect was created, then Brahma as the presiding deity entered therein with his power of understanding due to which discriminative consciousness is acquired by all Jivas. From the head of the Great Purusha was formed the Heaven. Thereafter from His legs originated the Earth, and the Sky originated from His navel Depending upon the predominance of the prevailing qualities viz. *Sattwa*, *Rajas* and *Tamas*, manifestations of such energies of the beings varying in degrees, place the celestials in the higher region called the Heaven, when *Sattwa* predominates ; men and animals remain in the Earth predominating qualities of them being *Rajas*, and due to the qualities of *Tamas* or darkness, the followers of Rudra attain to the etherial region between the Heaven and the Earth. (23-28).

O the foremost of the Kurus ! Thereupon the Vedas and Brahmanas originated from the mouth of the Great Purusha. The livelihood of the Brahmanas consisted in teaching Vedas. The Brahmanas having been originated from the mouth of the Great Purusha have been considered as the first and the foremost of all Castes. From His arms originated the Kshatriyas, their duties consisting in the work of protection inasmuch as this portion of the Lord's creation protects the other Castes from the oppressions of the wicked and the theives etc. From the thighs of the Great Being originated tha Vaisyas following vocation of agriculture and the like other callings comprising in sustenance of the people. From the feet of the Lord were formed the Sudras serving the higher castes and acquiring thereby piety which pleases Hari.

O Vidura ! The aforesaid four castes with their respective vocations have been born from the Great God, and therefore they, according to their respective functions, reverentially worship their preceptor, the Lord Sri Hari, for the purification of soul. It is certainly the best of piety for them to worship Him from whom they have been born, initiated, and given to vocations for their livelihood. But through the power of *Yogamaya* the grand universal form of the Great God has been formed with time, action and the inherent power of nature. As such none can even intend to describe the immeasurable form of the Lord fully. Yet I shall relate to you the glories of Sri Hari in a manner and upto the extent that I have heard from my preceptor and that I have understood. O Vidura! Hear me as to why I am now going to relate the glories of the Lord. The reason is that my words have been defiled by other topics that I spoke about to the people while speaking on the glories of God. The reciting of the glories of Sri Hari has been spoken of as the best fruit of the power of speech, and I now intend to purify my words by relating to you the glories of God, O Vidura! The chanting of the glories of God is said to be the consummation of success of the power of speech of the people. The organ of hearing of those people is deemed to be satisfied whose ears are filled with the nectar-like glories of Sri Hari. O my child, chanting of the themes on God lead one undoubtedly to excellent regions. It is not right to say that such excellent regions are attainable by virtue of knowledge. The Prime Poet Brahma even with his intellect ripened by yoga and remaining, as he did, engrossed in the meditation upon His lotus-like feet for one thousand years, has not been able to ascertain the end of the Lord's glories. Inscrutable is the illusion of the Lord, and even those who are conversant with the power of His illusion become overwhelmed with such illusory power of the Lord. Even God Himself does not know fully the ways of His own powers of illusion, what then to speak of others. O Vidura! The power of speech could not know Him and it came back disappointed with the mind that searched for Him. That is to say, the conception about God is beyond the range of thought and mind. Even Rudra, the presiding deity of Ahankara and also Indra, the Lord of the senses. and the other celestials could not know His mystery. Therefore He is unknowable. It is fruitless to attempt at knowing Him. I only bow down unto such a Lord. (29-39).

CHAPTER VII.

The Questions put by Vidura.

Sukdeva said,—Maharaj ! The illustrious sage Maitreya having said as stated above, the wise Vidura, the son of Vyasa, first of all pleased the sage with modest words and then replied saying, —"O Brahman ! How can the qualities and the actions be attributed to God who is all intellect and indifferent to everything ? If you reply that those are due to sportive, qualities then it may be fairly asked as to how action may be attributed to the indifferent and also qualities to the one above them ? O Sage ! Nor can sport be attributed to Him as it is to a sportive boy, inasmuch as the tendency for a play in the boy is the result of a desire therefor or for any object or toy. God is ever self-satisfied. He is devoid of any desire, How can, therefore, desire arise in Him ? He is always away from or unattached to everything. Therfore, how can desire of sport may arise in Him ? By virtue of His powerful illusory will, that causes the erroneous distinction, in the mind of the people of subject and object, the Lord Narayana creates, preserves and at the end destroys the universe. But this is entirely impossible, for Jiva (individual) is identical with Brahman, and as such His consciousness is not divested due to the influence of place, time and circumstances from His ownself or any other person. That being so, how can *Avidya* or ignorance be attributed to Him ? Evidently He is ever present in all creatures, so that He is not non-existent anywhere like that of the light of a lamp. Like memory or remembrance He does not suffer any change, and for this reason He is not non-existent under any condition. Then again by virtue of truth existing He is not ever non-existent like that in a dream. And also He being without a second He is not ever non-existing like an object or instrument etc. Therefore, when He does not suffer any change of consciousness from the above, how can *Avidya* or ignorance be attached to Him ? O sage, God exists in everybody or form as *Jiva* (individual soul) soul. All beings are therefore, emanation from Him. How can under such premises the absolute destruction of the Jivas be possible ? See again God existing in everything may be the enjoyer. How can, therefore, Jivas be deprived of happiness or suffer miseries resulting from actions? My mind is verily troubled under these intricate questions arising from ignorance. Be thou pleased to dispel such darkness of ignorance from my mind" (1-7).

Sukdeva said,—Desirous of knowing the real truth, Vidura having so addressed, the ascetic Maitreya, felt surprised and said,—"The influence of ignorance (avidya) and the dullness of spirit obstructed by the tendency of reasoning are the Maya (illusion) of the Great God though He Himself is ever free from all ties of attachment. A person while in dream might feel his decapitation as real, but when he awakes or percieves the truth at last, he then knows that that feeling was unreal and was due to his the then perverted understanding. Similarly, the worldly bonds of the Jivas and their poverty in spirit, even though unreal, appear to be real due to the influence of the Lord's Maya.

But such bonds hold good only to those having bodies and not to God who is divested of corporal body. The reflection of moon fslls in water and the shaking of the reflection of the moon in the water is the natural virtue of the water and not of the moon. Similarly, though unreal, the bondage of the bodied beings are apparent and attributable; whereas it is not so to God who is divested of attachment of the body form. This attachment of the bodied ones gradually disappears by virtue of dissociation (non-attachment; vairagya) granted by Vasudeva when propitiated by singular devotion unto Him. Again, when all senses of the individual soul merge in the Great Soul like that of the dormant sense-organs of a sleeping man coming to senses then all sense of miseries disappear from the mind. The chanting and hearng of the glories of Murari (Sri Hari) also terminate limitless miseries. What to speak more, countless miseries of the people are terminated due to their devotion to the Great God," (8-14).

On hearing the above words of the illustrious sage Maitreya, Vidura felt satisfied and said,—"O Revered Sir, both God and the Jivas are identical in reality, yet I had doubts as to why then should it have been possible for God to lord over the Universe and the people to be attached to the world. Now, however, by the sword of your reasonable explanation my doubts have been driven away. Now I have understood the point well.

You have spoken well that the miseries are the coutcome of the Lord's net-work of Maya on the Universe, for such sense of miseries are unreal like that of the unreal feeling of a dreamer on account of the perverted understanding.

O Brahman ! We hear that the *avidya* (ignorance) which is the root cause of the Universe cannot exist without that *Maya*, and it thus follows, therfore, that every thing exists in this universe with its stay being based on *Maya*. O thou illustrious sage ! My knowledge is very little and so I had the scepticism before. O Brahman ! In this world those who are very stupid and also those who have realised God are not distressed by doubts and on the other hand they enjoy their lives happily. But those who follow the middle way do suffer various miseries, for in tracing out the causes of the miseries they feel eager to leave the world. They do not, however, know wherefrom proceeds real bliss, and thus they cannot renounce the world. Sir, I have now become satisfied. Even though the unreality of the world is a matter of realisation, I shall be able to cast aside that ignorance by serving thy feet. O illustrious sage ! The spring of devotion flows towards the lotus feet of the Eternal Lord *Madhusudana* (a name of Vishnu) as a result of serving thy feet, and that devotion destroys all worldly attachments. I have, however, acquired rare knowledge, as I have to-day got the opportunity to serve a great man like thee. O thou great one ! The Great men are themselves the many ways to the Lord Vishnu or his excellent region (Baikuntha). They ever recite hymns on Janardana (a name of Vishnu) the God of Gods, and men of small spiritual attainments cannot easily serve them. (15-20).

O great Muni ! The Supreme Lord first of all created the senses and then *Mahat* (intellect) and the other principles (tattwas) gradually. Thereafter He created with the portions of the above senses and the principles His Grand Universal form and entered therein. That Great Purusha (Being) possesses a thousand feet, a thousand thighs and a thousand arms. He is named by the learned ones as the Prime Purusha. In Him exist all the worlds unobstructed. O Brahman ! You have described Him to have the senses, the objects of the senses and ten *pranas* (vital breath) and you have also mentioned three vital breaths or Pranas. Therefore, do thou now relate to me His *Bibhutics* (uncommon or super-human powers). The Bibhuties consist of eight faculties such as *Anima* (extreme minuteness). *Laghima* (extreme lightness), *Prapti* (getting), *Prokamya* (Satisfaction of every desire), *Mahima* (extensiveness of bulk), *Ishita* (lording over the animate or inanimte) *Vashita* (Enchanting), and *Kama -Vashaytta* (accomplishment of promise). As a result of the Bibhuties sons, grandsons, daughter's sons and various other relations to the family have been created and the Bibhuties are scattered all over the universe. O Brahman! Who are the *Prajapatis* (Patriarchs) that Brahma, the Lord of the Patriarchs created? Do thou also describe how the creation and the subcreations have been effected.

Describe also the families and their Lords, the masters of *Manwantaras* and the *Manus* etc. with their families and their character. (21-25).

Do thou also describe all the regions (*lokas*) situated above and beneath the Earth with their number extent and the manner of their existence in position. What, again, is the size and extent of the Earth? Be thou pleased also to relate to us the creation and classification of gods, men, reptiles, birds, trees and plants etc. Do thou also describe the holy glories and powers of the Creator of the Universe, the Great God, and the emanation of His qualities in the incarnation as Brahma, Vishnu and Rudra manifested in the Creation, Preservation and Destruction of the Universe. Relate to us also the various divisions of *Varna* and *Asrama* according to their distinctive mark, conduct and natural qualities such as *Sama* and *Dama* etc., the birth and actions of the Rishis; the division of the Vedas; the spread of sacrifices; the path of Yoga; renouncement of action or as a matter of fact renouncement of the fruit of action as promulgated in the *Jnana-Marga* (the path of Jnana) and the setting out of their means to the realisation of the ends as expounded in the *Sankhtya* system of Philosophy and the *Tantras* or Treatises thereon; the lowly tendencies of the mind of the wicked and their creations consistent wish their respective results of the actions performed. I am very eager to hear from you on the above subjects, (26-31).

O thou sinless one! Do thou also relate to me the means to the unconflicting ends of *Dharma* (Piety), *Artha* (wealth or merits), *Kama* (Desire and *Moksha* (Emancipation); Agriculture, Trade and other divisions with Laws political and social; the Rules guiding *Sraddhyas* (reverential offerings of food and drink etc. to the departed Souls); the order of creation of the *Pitris* (Manes); the cycles of time such as days, weeks, months and years as caused due to the influence of the Planets, Satellites and stars; the merits of the acts of Charity, Asceticism, Agnistoma and the other sacrifices, the digging of tanks, wells and lakes; the ways of life followed by those taking to *Vanaprastha* (retiring to wood); the modes of life to be followed by people fallen in bad times; and the means by which the illustrious Lord *Janardana* (a name of Vishnu). the emanation of Piety, may be propitiated.

O foremost of the Brahmanas! Not even being questioned the preceptors, ever kind to the less gifted ones, advise duties unto their devoted disciples and dear sons. O illustrious Sage! What are the various solutions of *Tattwas* or elementary principles on which you have already spoken? When the Lord falls asleep at the time of dissolution of the Universe, who are those that attend upon Him and who are those that go to sleep after Him? (32-37),

In what consists *Jiva-Tattwa* and what is the real identity of the Great God? What are points in common between the individual *Jiva soul* and the *Great-Soul*? What is the nature of the knowledge expounded in the Upanishads? What is the necessity of the connection between Preceptors and Disciples? People of themselves cannot attain to Knowledge, Devotion or Vairagya and therefore the wise ones have described the means for acquiring the Knowledge, Devotion or Vairayga (renunciation). I am eager to learn the glorious actions of the Lord and hence I ask of the above questions. You are my best of friends and therefore be thou pleased to relate them unto me, thou untouched by any sin! By thy replying to the above questions not only I shall be saved but you will also acquire great virtue, inasmuch as instructions contained in the Vedas, and the merits resulting from sacrifices, meditation and charity are not worth even one-sixteenth portion of the piety that results from the instructions imparted on various *Tattwas* or principles that afford fearlessness unto creatures".

Sukdeva said,—"Maharaj! On being thus questioned by Vidura, the foremost of the Kurus,—Maitreya, the best of the Munis, delighted on the discourses upon God, and very glad at heart smilingly began as follows". (38-42).

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CHAPTER VIII

The sage Maitreya was very glad to have a worthy audience like Vidura and he addressed him as follows :—

"O Vidura ! The Kuru family is very holy and worthy of being served by the pious ones since you, a Lokapala incarnate and one of the best devotees of the Lord have been born in that race. Oh ! Through thee the glorious deeds of the Lord are having new colour every moment. I begin to relate this holy Purana on the glories of the Lord with a view to remove the great miseries of the people who fall thereinto for the sake of trifling worldly pleasures. God Himself related this Purana to the Rishis. O Vidura ! Once upon a time Sanat Kumar and the other Rishis being eager to know the real truth asked the Prime Purusha Sankarshana of unthawarted knowledge and unlimited Sattwa residing in Patala (Nether region) on the very same subject. At that time Sankrashana-deva percieved by virtue of his meditation the existence of great joy as his support designated as Vasudeva by the wise. He was worshipping through his excellent understanding. But at the approach of the Rishis he opened his lotus-eyes a little the vision of which was then directed within himself.

Those Rishis descended from *Satyaloka* to Patala through the waters of the Ganges being desirous of hearing Srimad Bhagbat (this Purana). Thereupon the knotted hairs (*Jatas*) of their heads were wetted by the holy waters of the Ganges. The Rishis touched with their wetted knotted hairs the lotus on which the feet of the Lord used to be worshipped with various presents by the daughters of the Serpent-King of Patala desirous of having Him as their husband. (1-5).

"Those Rishis were apprised of the glorious deed of the Lord. Therefore they recounted the glories over and over again with choked voice and faltering accents. The thousand crowns of the Lord were studded with brilliant gems. The Rishis saw that thousand huge hoods of the formost of the serpents were the brilliance of the gems. Thereupon the astonished Rishis bowed down unto Him and asked thereon. O Vidura ! Being so requested by Sanat Kumar who was engaged in *Vairagyh* (dissociation from the world) the Lord Sankarshana-deva related this Sacred Purana unto him. Thereafter Sanat Kumar also being solicited related this Purana unto the Rishi Sankhayana by name who was engaged in observing vows. O thou foremost of the Kuru race! The Rishi Sankhayana was the foremost of *Paramahansa* (those that dissociated their minds from the world). He was very much desirous of recounting the glories of the Lord. O finding his follower Parasara Muni, our Preceptor, too devoted a disciple, the said Rishi Sankhayana described the glories of the Lord unto him. Brihaspati the Preceptor of the celestials, also heard this exceedingly holy Purana from him (the Rishi Sankhayana). The merciful Maharshi Parasara also heard it from Pulastya Muni, and thereafter he in his turn was graciously pleased to relate it unto me. O my child! You are very respectful and ever devoted to me. Therefore I am describing it unto you. (6-9).

"O Vidura! When this Universe was under waters of the deluge' the Lord was then lying down upon the body of the formost of Serpents Ananta by name (whose body formed a bed for the Lord upon the surface of the waters at the time of dissolution of the Universe). But at that time He did not renounce the power of understanding, His eyes were closed. He renounced all illusory sports and had been enjoying the bliss of meditation upon His own real form. He was disengaged from all actions at that time. And yet having kept the subtle subtle forms of celestials and others potentially within Him. the Lord maintained the energy of time with a view to be aroused duly at the time of the subsequent creation. Therefore just as the burning energy of fire exists potentially in the wood, so the Lord lived on the surface of the water as aforsaid having all His energies kept potentially within His own self. Thus the Lord remained lying down as aforesaid in trance of Yoga for four yugas and thousands of years with the power of understanding within Him. At that time He saw within Himself all *lokas* (the regions with all creatures) as of blue in colour. With a view to be engaged in creation again at the end of the period of dissolution He kept His energy of time deputed to arouse in his mind the recollection of manifold creative energies. Hence the subtle desire of creation in His mind being in due course worked up with the influence of *Rajas* (Passion) issued out from His navel for the purpose of creating the universe again. Instantly as the desire was formed, it was metamorphosed into a lotus through the influence of *Kala* (Time) which is the originator of all actions. The Lord Vishnu Himself is the root of the formation of the Lotus, which attained perfection instantly with the desire arising in the Lord's mind. Like the all enundating light of the Sun with the lustre of the Lotus the whole surface of the great ocean was lighted. The lotus is identical with all *lokas* and it manifested all qualities enjoyable by *Jivas*. The Lord Vishnu with all potential energies entered into the lotus in subtle form, and thereupon issued out of it the Patriarch Brahma who is the originator of the Vedas. Brahma is called *Swayambhu* (self-sprung) having apparently none to trace his origin from. Instantly with his origin Brahma resided within the seed-vessel of the lotus, but he did not see any any one there. So he cast his looks in four directions and in consequence thereof he had four faces, Sitting on the lotus in which he resided Brahma was unable to know its real nature, that of the creation and his own self. At that time the water, which was the stay of that lotus, having been agitated by the strong winds blowing at the time of dissolution dreadful waves were engendered. On seeing the dreadful waves Brahma lost all recollection of the creation in the previous kalpa. He was influnced by illusion and thought : "Who am I seated on this lotus ? And again, how has this only lotus sprung above the waters ? Perhaps there is something underneath as the stay or support of the lotus." (10-19).

Thus thinking, Brahma went down the deep water through the pore in the lotus-stalk. But even on so going down and searching there for the lotus-stock he could not find out the end of the stalk existing on any stay. O Vidura ! The dreadful *Kala* (the destructive Tfme), which in the form of Vishnu's *Sudarsan-Chakra* causes terror in the mind of the creatures terminating the lease of their lives, approached Brahma while he was so enquiring into his own origin for so long a time as one hundred *Sambatsara* (year). For this reason the then tendency of his mind was reverted, and renouncing the notion of his self (ego) and regulating his breath,—he engaged his mind in meditating upon the Lord and remained seated on the lotus with concentrated mind. The period of a man's life viz. One hundred

Sambatsar (years) having expired in Yoga his (Brahma's) meditation attained completion and he acquired clear knowledge. Brahma then saw Him in his clear Buddhi rather without any attempt on his part which he could not behold before inspite of enquiries for a long time. He (Brahma) then saw a great Purusha lying on the extensive body of a serpent (*Ananta Naga*) of the colour of lily on the surface of the water which was hallowed by the lustre of the jewels set on the heads of the serpent attached to its huge hood. (19-23).

By the charming grace of the Great Purusha, the brilliance of the emarald hill was dulled. On the back ground of the evening cloud, the beauty of the emerald hill is enhanced no doubt, but the grace of the Great Purusha clothed in yellow raiment excelled the charming scenery of the evening cloud falling upon that emerald hill. The brightness of the profuse gold deposit at the summit of the emarald hill was put to shame by the dazzling rays emanating from the jewel on His crown. The grace of the summit of the hill having profuse gold thereon was defied bythe exquisiteness of the grace of His crown. The picturesque beauty engendered by jewels, water falls, oshadhis and flowers of forest appearing as a garland, the bamboos there appearing as arms, and the trees taken as legs was excelled by that of the jewels, pearls, Tulasi and garland of flowers, arms and legs of the Great Purusha. The length and breadth of His body comprised in it the three worlds taken together. His person was in itself very charming, and yet adorned with various ornaments He looked the more charmingly beautiful. He would kindly show them a little of His lotus feet capable of granting all desires who with a view to obtain fulfilment of their desires worshipped Him according to the methods prescribed in the Holy Vedas. The nails of His fingers resembled the shining moon, so that a charming grace was engendered by the beautiful fingers touched by those nails. By His smiling countenance, that was capable of removing the miseries of mankind. He was gracing those who were worshipping His feet. Ah ! The charming gracefulness of his face flushed up with the serene brilliance of His shining ear-rings, His mouth was crimsoned with the beaming coral lips and with the charming nose and eye-brows the beauty of His countenance knew no bounds. My dear Vidura ! His waist was dressed with a beautiful raiment resembling in colour the filaments of Kadamba flowers and it was adorned with a beautiful Mekhala (an ornament worn round the waist) tied around, and His breast was adorned with the mystic sign of Sribatsa and a very costly necklace hanging over it. (24-28).

That best of all Purushas resembled a sandal tree, inasmuch as like the numerous branches of a sandal tree His thousand arms were adorned with Various ornaments and jewelleries. And again, like that of the invisible and unknowable root of a sandal, the lower part of His body (the Nature) was unknowable and indescribable. Like the trunk of a sandal tree covered with snakes, His neck was encircled by the hoods of the Serpent King Ananta or that great Purusha may be described to be resembling a mountain. Just as a mountain is the resort of all creatures, His body was the stay of all animate and inanimate objects of the Universe. As a mountain may be called a friend of the snakes who live there, He may as well be called a friend of the serpent king Ananta. Just as Mainaka and some other mountains lie within the deep sea, so also He was under waters at the time of dissolution of the universe. The summits of the mountains are of golden hue, and His thousand crowns too resembled like so many golden summits of mountains. In some of the mountains precious jewels are found at times, so also Kaustuva, the best of all jewels, is found on His breast, Beholding Him like mountains as aforesaid Brahma perceived Him to be the Lord Sri Hari. The beautiful garland of forest flowers was hanging round His neck. He looked very charming with the Veda like bees hovering round about Him. Even the Sun, Moon, Air (Baiyu) and Fire (Agni) perceiving Him through their respective functions could not ascertain Him. He was above the approach of the terrible weapons of warfare like Sudarsana the lustre whereof was shining all over the three worlds, and protected Him on all sides, Brahma the creator of the universe beheld Him as above. Thereupon as he (Brahma) looked upto Him for the purpose of creation he (Brahma) saw in His navel lake the lotus, the soul, water, the wind (Baiyu), and the Sky (Akasa) etc. Brahma, on being agitated by the quality of passion (*Rajas*), saw the aforesaid five instruments as it were of creation namely the lotus etc. He concentrated his mind upon the Lord and the Creation and devoted himself in Chanting the glories of the Great God. (29-30).

CHAPTER IX

Brahma recounts God's glories.

Brahama said,—O great God ! I have been able to recognise thee to-day having worshipped thee for a long time. Alas ! How unfortunate are the bodied beings ; the course of God is beyond their knowledge. O Lord ! Thou art only capable of knowing thy course. Nothing exists but thee and again that which appears to have an existence is not real. O God ! By dint of illusory powers thou appearest in manifold forms. Such is the influence of thy illusory power that by reason of the illusion even things unreal appear to be existing as real. O Lord ! Due to the power of thy knowledge, the quality of darkness (ignorance) has disappeared from thee. With a view to extend thy favour unto thine devotees, thou hast manifested to-day this thy first form which is the source of hundreds of future incarnations. I have originated from the lotus-navel of this first form of thine. O thou the best ! There is no distinction between this form of thy present manifestation and the one of which the manifestation is never covered, which is devoid of differences and which is all joy. Rather I observe this is that form of manifestation. Therefore I do take refuge of this thine form. O thou the great Soul ! This thy form is worthy of being worshipped inasmuch as it is the foremost of thy other forms as creator of the Univese, distinct from the creation, and it is the origin of elements and senses. O thou benefactor of the three worlds ! For our welfare thou hast, while engaged in yoga, manifested this thy form unto us who are thy devotees. There is, therefore, no doubt that this is that form of thine. We do therefore, recite thy glories and salute thee again. O God ! The wicked who are engaged in argumentations of the atheists are doomed to hell. Those heilish persons who are atheists consider thy real form as illusory which is ever full of joy ; considering thus they do not enterain thee. All other persons, however, worship and salute thee. O Lord ! Those who fondly worship thee are the gratified ones. Those persons are thy own men who smell by their ears the fragrance of thine lotus-feet—the fragrance that is wafted by the wind represented by Sruti (Veda)—and being greatly devoted take refuge to thy feet. O God! Thou resideth in their hearts for ever. So long as the people do not resort to thy lotus-feet—they are distressed by and afraid of the loss of their wealth, body, children and wife etc. and till then they are distressed by fear, grief, desire, defeat and great lust. (1—6).

But, O Lord! After resorting to thy lotus-feet, they are no longer so affected or distressed. That is the source of all happiness and pleasures. O God! Reciting and hearing of thy glories remove all miseries. Those who would not do that are very unfortunate and stupid. Is this not a matter of great regret? Unfortunately the people of perverted understanding always engage themselves in ruinous and unholy actions, and in consequence they again and again suffer from hunger, thirst, the phlegm, wind and bile (the three humours of the body), winter, hot and cold air, rain and such other innumerable distresses. I feel very sorry on seeing them. O God! The existence of the world is not real, and there is no gain by such lamentations; but still there is no withdrawal from the world. The gross body etc appear to be the soul. This sense of apparentness is augmented by the illusory influence of the *Maya* (illusion) which is the source of the senses. So long as the people will feel their separate existence from thee, and so long as they will not understand the real truth, they will not be able to withdraw themseleves from the world, though the existence of the world is not real. According to the result of the actions, they will have to suffer for ever. Those who are devoid of conscience have got to so suffer. For this reason they should be devoted to thee.

It cannot be said that the wise have no necessity of devotion; because if even the Rishis are not devoted to thee, they are to suffer the miseries of the world. During the day time their sense-organs remain engaged in various ways and as such in tired state; therefore they cannot feel pleasure. They sleep at night and they cannot enjoy any worldly pleasure at that time. Their dreams are oftentimes disturbed by various thoughts and thereby they are awakened from sleep. Their enterprises after wealth are baffled through misfortune. Therefore, even the Rishis should be devoted to thee. O lord! When the lotus in the hearts of the people are purified by devotion, then they find the way leading to thee, and thereupon thou dost sit on their lotus-hearts. What shall I speak about thy mercy ? To favour the pious thou dost, of thy own accord, manifest unto them those forms of thine which those pious people do meditate upon. (7-11).

O Lord ! Thou art rather easily attainable to such of thy devotees who worship thee without any desire ; on the other hand those who desire fruits cannot at any rate expect to have thy grace. What to speak of others, thou art not pleased even with the celestials, if they worship thee with various articles as presents but having their hearts pierced with desire. And yet thou art merciful towards all creatures, and thou appearest as the friend and heart of hearts of each individual creature. To be brief those who are not devoted to thee do not get thy kindness. But, O lord ! Though worshipping thee with various sacrifices, services, gifts, aigorous asecticism and devout penances the devotees attain to the best fruit thereof ; and thereupon if they dedicate the so acquired piety to thee, it does never wane. The virtue of religious rites performed with a view to fulfilment of any desire, ends with the fulfilment of that desire. The result of sacrifices, actions, gift, hard asceticism and devout penances performed by the people with a view to worship thee results in your pleasure. O God ! Salutation unto thee, who is identical in knowledge with thine own self and removes the erroneous conception of duality for all time. Thou art gifted with the best pewer of understanding and thou art of all knowledge. O great God ! Thou dost sport with illusions for the purpose of creation preservation and destruction of the universe. Thou art therefore, the God and we do bow unto thee. If even at the time of death losing all self-control men recite only the holy names representing thy incarnation, glories and sacred deeds, they are immediately shorn of all sins of their many previous births and they then attain to the Supreme God who is free from any adjuncts and is an emanation of Purity and Truth. I take resort to Him. O God ! Thou art the Universal tree and thy self is its root, that is to say, thou art the stay of *Prakriti* (Nature). O lord ! Having divided the root, the Prakriti, with three trunks represented by myself (Brahma), Vishnu and Siva, —thou hast provided for the purpose of creation, preservation and destruction with their various Sub heads. O lord ! The Universal tree has three trunks indeed but to each of the trunks there are many branches represented by Marichi and other Munis and Manus. Therefore, O lord, Salutation to thee who art the all powerful Time (*Kala*) that destroys all hopes of life, when the people being engaged in iniquitous actions would not worship thee in manners and modes prescribed by thee, nor would they perform any action teaching their own welfare. I do bow unto thee. O lord, who art the presiding deity of all sacrifices. Thou art the Destructive Time afraid of which even thou residing in *Satyaloka*, (The region of Truth, the excellent region of thine) art held in esteem by all creatures,—I am ever engaged in rigorous penances for many years with a view to attain to thee. Not only that ; thou art the presiding deity of my sacrifices etc I do, therefore, bow unto thee. (12-18).

I bow down unto thee, O thou Excellent Purusha who even though dissociated from all attachment of worldly pleasures, assumes birth as birds, men and celestials, sports in order to uphold the dignity of the religion of thy own promulgation ; and thou art, therefore, beyond the descriptive attributes in relation to religion etc. The five-fold ignorance viz *Tamas*, *Moha*, *Mahamoha*, *Tamisra* and *Andhatamisra* is the cause of sleep. Even that ignorance (avidya) cannot overwhelm thee. Yet, thou wert asleep on thine Serpent-bed over the surface of the ocean stirred by terrible waves at the time of dissolution of the universe. At that time this universe with all its regions was within thy person. Thou wert lying so asleep as if with a view to ridicule the sleep of men without conscience, Salutation unto thee, O thou glorious one, by whose favour and from whose lotus-navel I have sprung for the creation and benefit of the three worlds. O lord, when this universe, at the time of end, was within thy person thou wert asleep. The sleep of yoga is, however, over and thy lotus-eyes opened. Thou art incomprehensible, and as such thou art beyond any eulogy ; I should rather bow down unto thee. Having thus chanting the glories of the glorious God, Brahma of lotus origin, began to meditate upon Him. "That mighty Lord is the only friend and in reality the Soul of the whole universe. He charms the universe by His energies and qualities. He is merciful to His devotees. May He be pleased to confer upon me the best of his knowledge and qualities so that I may be able to perform the work of creation as before. He is fond of those who are devoted to Him and He grants the fulfilment of their desires. I do, therefore, bow down unto Him and pray that He may be pleased to grant me the boon of my prayer beyond which I crave for nothing. He grants boon to those who resort to Him.

In obedience to His command I am engaged in creating the universe which is the outcome of His energy ; and therefore, may my mind be devoted to the actions as manifested by His Sporting with Maya which is but His own illusory will. May I be able to withdraw myself from the sins resulting from my being devoted to the actions. Unlimited is His might. When He was lying in the waters, I have been originated along with the principle of Mahat from the gulf of His navel, and I have been displaying the creation of the Universe. By virtue of His blessing may the expression of the words embodying my *Nigama* never cease to be. The Primaeval Purusha is all merciful. May that all-merciful Lord rise up from His sleep to extend His bountiful favours towards me and for the purpose of the creation of the Universe may He remove my despondency by uttering sweet encouraging words full of love." (19-25).

Maitreya continued saying : "O Vidura ! Brahma having beheld the source of his own origin, the Supreme Lord, through asceticism, worship and spiritual self-communion (Samadhi) and also having been tired of eulogising the Lord through his whole-hearted energy and speech, the great Patriarch stopped. The merciful Lord observed that Brahma was feeling disappointed for want of knowledge relating to the creation of the universe, and his heart was languishing at the sight of the waters of the deluge. Thereupon with a view to allay the creator's sorrow, the Lord addressed him in solemn words saying : 'O *Vedagarbha* (impregnated with the Vedas) ! Do not be overwhelmed with stupor. Do not be anxious for the creation I have already granted your prayer. O Brahman ! Do thou again practise the course of meditation on me with austerities and devotion. By doing this you will behold clearly within thee all the regions. And if you conserve your energies with austerities and reverence then you will see me within thy heart and also in the world without, and further that all the regions with all creature are in me. O Brahman ! I am omnipotent, *ie* staying in every object. When a person beholds as above, he attains emancipation. Just as fire exists in wood, so do I reside in every object.

When the people observe like that the darkness of ignorance is then removed from their minds. (26-32)

Emancipation is arrived at by thinking of one's own self as "I" identical with "Thou", the soul shorn of the influence of *Bhuta* (the elements), *Indriya* (the senses), *Guna* (the attributes) and *Bishaya* (the object). Thou hast desired to create various creatures through thy extensive action, therefore, I praise thy desire very much, and thy soul shall know no loss of energy by reason of the actions. I am much too pleased unto thee. O *Bidhata !* On being desirous of creating people thou hast fixed thy mind on me ; therefore, thou art the Prime Sage (*Adhi-Rishi) ! Rajas*, the vicious quality of passion or sin shall never fetter thee. I am unknowable to corporal beings, but to-day you have been able to know me as unassociated with matter, organ, attribute such as sattwa etc and *ahankara*. O thou of lotus origin ! Thou wert seeking of the roots of the lotus from which thou hast sprang up and with that end in view thou entered into the pores of the lotus-stalk ; but when thereby thou came back to the water a doubt sprang up in thy mind ; and then I allowed thee to see me in thy heart in my real form or image. It is through my grace that thou eulogised me by hymns auspicious for all services unto me. Thou wert earnest in thy *tapasya* (meditation unto God) and therefore thou sawest my real form in thy heart. Be that as it may. I am too pleased unto thee and may good betide thee. Thou hast described me as devoid of attributes, but I have presented myself before thee full of all attributes. It is superfluous to say that I am too pleased unto thee. (33-39).

Persons who will worship me by chanting the hymns that thou addressed to me, I shall be immediately propitiated unto them and I shall grant every boon and fulfil their every desire. O Brahman ! It is supremely auspicious for the people to propitiate me, and there is no other object more auspicious for them. Those versed in the mysteries of spiritual subjects say that people derive the same virtue by propitiating me which they would have done by means of austerities, sacrifices, gifts, yoga-exercises and *Samadhi* (spiritual communion with God or the Great Soul). O *Bidhata* ! I am the soul of the individual beings (Jivas) having consciousness, and therefore, I am dearest of things dearer. It is for me that people should fix their happiness in their body etc. Therefore, they should fix their happiness in me. O Brahman! Though thou hast achieved the supreme achievement and there is nothing that thou might want,—yet do thou create as before all beings by means of the soul or spirit of the celestials embodied in the incarnation of the Fish and impregnated with all Vedas, which have been created by me. Thou art not new in the creation, as thou hast created many times before this. Everything that has to be created always exists potentially in me, and the objects of creation are only to be manifested. Such an action is not beyond thy power".

Maitreya again began: "O Vidura! Having unveiled to Brahma, the creator of the universe, the objects that are to be created or manifested, that Supreme Lord, the Prime Purusha, having lotus-navel vanished instantly there in His native form." (40-44).

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CHAPTER X

The Ten-fold Creation

Vidura Asked,—"O thou best of Munis! On Narayana, the reverend one, having vanished as aforesaid, how many varieties of creatures did Brahma the great grand-father of beings, created from his body and mind? Do thou also relate to me from the beginning on the various subjects on which I had formerly asked of you to explain. By explaining them fully do thou remove the doubt of our mind entirely".

Suta said,—"O son of Bhrigu! On being thus questioned by Vidura, the illustrious sage Maitreya became too pleased. He (Maitreya) had stored into his heart the former questions of Vidura. So that he did not forget those questions even after Vidura had asked the latter set of questions.. Now he (Maitreya Muni) began to answer all the questions one by one".

Maitreya said,—"O Vidura! Then following the instructions imparted on him by God,—Brahma absorbed himself wholly in meditating upon him and continued the meditation for one hundred celestial years. Thereafter he (Brahma) saw that the lotus on which he was seated and also the water on which the lotus was, were being shaken by the then enfeebled flow of the mighty wind blowing at time of dissolution of the universe. Thereupon he, by dint of the strength acquired through invigorating austerities and the power of knowledge through clear intellect, inhaled the air and drunk up the water. (1-6).

Thereafter on seeing the lotus (on which he was seated) spreading throughout the whole length and breadth of the sky, he thought : 'By means of this lotus I shall create anew the three worlds as before. Thereupon being urged on by that thought the Patriarch Brahma entered into the seed-vessel of the lotus and divided that one lotus into three in the shape of the three worlds. That lotus was immensely extensive, and it was manifested as the fourteen regions and more. So that it was no wonder that the three worlds will have been so created out of that lotus. O Vidura ! These three spheres are the habitation of the creatures created every day. *Satyaloka* and *Maharloka* etc. (the superior worlds) are however the regions lived in by those following disinterested rigteousness and as such they are imperishable. They are not created every day.

The three worlds are the outcome of pious acts practised from interested motives. For this reason they are liable to creation and dissolution in each Kalpa. These three spheres are not like Brahmaloka and the other superior regions ; inasmuch as Brahma or Satyaloka or Maharloka etc. are but results of disinterested righteousness, and therefore they are not liable to dissolution until after a period of two *parardhas* (a great extent of time). Even after that those that inhabit in these superior worlds do usually acquire emancipation (*Mukti*). On hearing from Maitreya Muni about the aforesaid discourses on *Kala* (Time) and creation of *lokas* (regions), auspicious Vidura desired to hear the real *tattwa* of that Time, and accordingly asked,—"O illustrious Muni ! Do thou describe to me the form called *Kala* that Hari of wonderful deeds had. How is that Kala enumerated, and what are its gross and subtle forms ?" (7-10).

Maitreya answered,—"My child Vidura ! The ultimate forms of Mahat-tattwa etc. of the qualities are called Kala (Time).

That kala has neither beginning nor end. The Primordial Male Being (God) in His sportive vein created Kala or Time which is the instrumental cause (*Nimitta*) of creation of soul of the universe. This universe was once manifested as a result of the developments of the attributes (*Brahma-tanmatra*) worked under the illusory powers (*Maya*) of the Lord Vishnu. Thereafter it was displayed anew by the Lord through the instrumentality of unmanifested Kala. The cosmical system of the Universe is as it was before and as it shall in future be. The creation of the Universe is of nine kinds. Besides, the creation called *Prakrita* and *Vaikrita* is termed as the tenth. Dissolution of the creation is of three kinds as brought on by time (Nittya), substance (Naimittika) and attribute (Prakritika). O Vidura ! The following are the nine kinds of creation I have spoken of already. The First creation is of *Mahat*, which is the differentiation of the attributes of the Lord as represented by His own Spirit. The Second is *Ahankara*, consisting of object, knowledge and action. The Third is the evolution of the rudimentary matter fraught with the power of objects and it is in itself the cause of the great element (Maha-Bhuta). The Fourth is the creation of the sense organs and the organs of action. The Fifth is *Vaikarika* whereby *Manas* and the presiding deities of the organs are brought into being. The sixth is *Tamasa* in which are evolved the *Avidyas* consisting of five qualities which are the causes of ingnorance of the *Jivas*. The aforesaid six kinds of creation is called *Prakriti*. Now I am speaking about *Vaikarika* creation, and do thou listen to me attentively, for this is to be heard with an unagitated mind. Hearing of the sportive act of God, fraught with the principle of passion is capable of snapping the fetters of the world. (11-18).

The creation of immobile objects is the Seventh in the order. This creation was the First among the other creations and as such it is called Mukhya. This *Mukhya* creation,—consisting of, as aforesaid, the bringing forth of immobile objects,—is of six kinds, namely, first—Vanaspati (Trees bearing fruits without flowers), second—*Oshadhi* (Plants dying after their fruits ripen), third—*Lata* (Intertwining plants ; creepers), fourth—*Twaksar* (of the class of Bamboo), fifth—*Virodha* (Trees supporting themselves), and sixth *Vriksha* (Trees bearing fruits from flowers). O my dear ! The distinctive features of those immobile objects are as follows :—All of them rise upwards in search of food for themselves, and they possess unmanifested consciousness. They have feeling of touch only internally. In view of the diversity of height and other features, they are of various kinds. The creation of the inferior animals such as birds etc is the eighth, and the creation consists of twenty-eight kinds of creatures. These creatures are devoid of the sense of futurity, full of the principle of *Tamas* (ignorance or dullness), incapable of retaining their past impressions, and they are only about to secure their food which they perceive through their sense of smelling. The twenty-eight kinds of inferior creatures are as follows :—the cow, the goat, the buffalo, the Krishnasar (a species of deer), the swine, *Gavaya*, the Ruru (a kind of deer), the sheep, and the camel ; these nine varieties of inferior creatures are cloven-hooved (having each of the hoof of their legs divided into two) ; then, the ass, the horse, the mule, the Gaura (a kind of deer), the *Sharabha* and the Chamari (the last-named two are two species of deer), these six kinds of creatures are called whole-hooved or single-hooved inasmuch as the hoof of their legs are undivided. O best of the Kurus ! Do you now hear about the beasts having five nails. (19-23).

The dog, the jackal, the wolf, the tiger, the cat, the hare, the hedgehog, the lion, the monkey, the elephant, the tortoise and the iguana ; these twelve varieties of creatures are possessed of five nails. Shark and the other aquatic animals, the heron, the vulture, the vaka (a species of the crane), the hawk, the *bhasa*, the bear, the peacock, the swan, the crane, the chakrabaka (the ruddy goose) ; these animals are sky rangers. Thereafter the creation of man is counted as the ninth, and this creation is of only one kind. The tood of man goes downwards. He is full of the principle of Rajas and as such he is naturally active and feels pleasure and pain. O thou the best ! I have referred to above of *Vaikarika* creation. The aforesaid three classes of creation comes under the above heading. But the creation of Sanatkumara and the others is called *Kaumara*. This creation pertakes of the nature of both the Prakrita and Vaikarika, consisting of divine and human natures. My dear Vidura ! The Vaikarika creation of the Devas (the celestials) is composed of eight classes, namely, the Deities, the Pitris, the Asuras, the Gandharvas, the Apsaras, the Rakshasas and Yakshas, the

Siddhas, Charanas and Viddyadharas, the Bhutas, Pretas and Pisachas, the Kinnaras, the *Kimpurushas*, etc. O Vidura! I have described above unto you the classes of creations as were created by the Creator of the Cosmos. Next I shall describe unto you about the *Vansa* and *Manwantara*. The Self-Sprung, Creator of the three worlds, created himself of his own energy by assuming the principle of Rajas (Passion). His resolutions cannot be fruitless. (24-30)

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CHAPTER XI

The division of Time and duration of Manwantaras.

Maitreya addressed Vidura saying,—"O best of Kurus! That which is the ultimate division of matter, that which has not gone through any change, that which is separate from others, and that which helps the perception of objects, that which remains after all is gone,—all these go under the name of *Paramanu*. The harmony consequent upon the absolute absence of change of *Paramanu* in its unmodified condition is named *Parama Mahat*. It may be asked as to how harmony would be possible on the face of the disparity and distinction between actions. The answer is that there is no special distinction, and for this reason that universe is named *Parama Mahat*. O best of men! The way as to how the atom undergoes expansion under the influence of time and becomes fine or gross, may also in like manner be known. The Time or Kala is the energy of the worshipful Hari, and even being itself manifested it distinguishes objects that are manifested; and yet Hari is the Lord and capable of creation etc. The subtle condition of time thatexists as Paramanu in the Universe is named the subtle (*Sukshma*) Time; whereas the Time that fares in the condition of several objects in collection is called *Parama Mahat* (gross time). The point may be elucidated by saying that the time is called subtle when the sun passes over *atoms* (Paramanus), but the Time is named (grossly) as year when the sun passes over the *Rashis* (the twelve signs of the Zodiac). The aforesaid gross extent of Time creates the Yuga. Manwantara, Dwiparardha etc. Two *Paramanus* make one *Anu*, and three Anus make one *Trasarenu*. This Trasarenu is discovered in the line of Solar light that enters into a room through a window and due to its extreme lightness such *Trasarenus* courseth the way to the sky. (1-5).

The time taken up by three *Trasarenus* constitutes one *Truti*. The time extending up to one hundred *Trutis* is called *Bedha*. Three *Bedhas* make one *Laba*. Three *Labas* make one *Nimesha*. Three *Nimeshas* make a *Kshana*. Five *Kshanas* make one *Kashtha*. Fifteen *Kashthas* make one *Loghu*. Fifteen *Loghus* make one *Naris* or *Dandas*. Two *Naris* or *Dandas* make one *Muhurta* and six or seven *Naris* or *Dandas* make one *Prahar*. This *Prahara* forms a fourth part of a day or night of men. The extent of time known as a *Nari*, as referred to above, is measured as follows:—Take a copper vessel measuring six Palas; make hole into the copper vessel by a pin made of gold of which the length shall be four fingers and measures four *Mashas*. Put into water that copper vessel with the hole made thereinto. The time taken to make the vessel filled with a *Prastha* of water and sink the vessel, constitutes one *Nari*. Of the *Jama* (*Prahara*) I have spoken to you above, four constitute a day and night ie, four *Jamas* compose a day and four Jamas a night. Fifteen days and nights make one fortnight. The fortnight or Paksha is of two kinds viz, dark fortnight and light fortnight. A dark and a light fortnight make a month. Each of the Pakshas or fortnight comprises a day or night of the Pitrilokas (Paternal spirits); that is to say, the light fortnight comprises a day and the dark fortnight comprises a night of the paternal spirits. Two months make a *Ritu* (Season) and six months one *Ayana*. This Ayana is of two kinds viz Northern Ayana and Southern Ayana. Two Ayanas make a day and a night of the celestials or deities. This day and night of the deities compose the twelve months or a year of men. The life-time of a man consists of such one hundred years. (6-11).

O Vidura! The planets (Grahas) such as moon (Chandra) etc, *Aswini* and the other stars (*Nakshatras*) and the satellites form a *Kala chakra*. The soul or presiding deity of that *Kala-*

chakra is *Bibhu* or the Sun. The Sun, the Master of Time, in the period of time from a *Paramanu* up to a year, navigates the universe mounted on a wheel comprised of the twelve *Rashis* (the twelve signs of the Zodiac). O Vidura! This Sambatsara is divided into five kinds viz. Sambatsara (Sambatsara measures the time when the Sun courses through the twelve signs of the Zodiac), *Paribatsara* (when Vrihaspati courses through the twelve signs of the Zodiac), *Idabatsara* (when the twelve Savana months, each month comprising of thirty solar days, occur on the ascension of three Suns), *Anubatsara* (when the Moon courses through the twelve signs of the Zodiac), and *Batsara* (when with astral influence the twelve months are connected).

O Vidura! The sun is manifest by its mighty Tezas represented by the *Mahabhutas* (great elements). He is enhancing the power of seeds of energies (*Bija-Sakti* etc) by his own mighty energy which has the influence of creating the power of actions which again gives rise to the spread of sacrifices meriting Heaven and Happiness. He (the Sun) wheels in the welkin and he is the presiding deity of the five kinds of *Batsaras* (years). Do thou worship him (the Sun God). On hearing these, Vidura again asked: 'O thou the best of Rishis! I have heard the ages of the paternal manes, deities and human beings as already described by you. Now tell me also the ages of the wise ones that dwell in *Maharloka* etc (the Superior regions). The learned persons by virtue of their vision of Yoga can survey the whole universe. You are gifted with such vision, and therefore you are acquainted with the ways of the Lord representing Time. (13-17).

Maitreya replied,—"O Vidura! Satya, Treta, Dwapara and *Kali* are the four *yugas*. *Sandhya* with its portions together with the aforesaid four yugas extend over twelve thousand divine years or 4, 320, 000 human years. The details of the period of yugas are as follows. The length of Satya and the other yugas are respectively, four, three, two and one thousand years and two times two hundred years each. This shows that the length of Satya yuga is four thousand years and the Sandhya with the fragments thereof number four hundred years each or eight hundred years. The length of Treta yuga is three thousand years and the Sandhya and the fragments thereof number three hundred years each or six hundred years. The period of

Dwapara yuga is two thousand years and the sandhya and the fragments thereof number two hundred years each or four hundred years. Thus calculated the period of Kali yuga is one thousand years and its Sandhya with the fragments thereof number one hundred years each or two hundred years. (Satya yuga consists of 1, 728, 000 human years, Treta yuga 1, 296, 000 human years ; Dwapara yuga consists of 864, 000 human years ; and Kali yuga consists of 432, 000 such years). A yuga is preceded by Sandhya and Sandhyansa is preceded by a yuga, and the length of the time is one hundred years each. The time intervening between a Sandhya and a Sandhyansa is called yuga by those versed in the knowledge, and at such a time the proper morality of a yuga viz. *Gabalambha* etc is established. O Vidura ! In Satya yuga Dharma (righteousness) was four legged, that is to say, complete in its four aspects, and at that time the righteousness was depending on the people. Thereafter in the successive yugas due to the iniquity of the people, such righteousness of the people wanes gradually. In Maharloka and the other superior lokas beyond the three worlds the thousand years of the four yugas make a day, and the night also is of as much time. During such divine nights the Creator of the Universe takes sleep. And at the dawn of the divine day the new creation begins. The period of reign of fourteen Manus makes a day of Brahma. Each Manu reigns a little over seventyone yugas, which is their respective duration. (18-24).

In Manwantaras are grown successively the Manus and their descendants lording over the earth. But the *Sapta-rishi* (the Seven Rishis), the deities, Indra, etc and those that follow them viz. The *Gandharvas* etc are also grown simultaneously. In the daily creation of Brahma were created the three worlds, and during the time were created the beasts, the birds, the human beings, the Pitris (the Manes) and the deities according to their respective merits of the past actions. The God Himself assumed the form of Manu and others in Manwantaras by virtue of His Sattwika qualities and thus He protects the universe. At the end of the day, He partially takes to the quality of *Tamas* (dullness) and neutralises His own energy. At that time in pursuance of the influence of the Time (Kala) all creatures of the three worlds enter into His person, and thereupon He maintains a state of inactivity. At the setting in of

Brahmi (divine) night the three worlds dissappear after Him spontaneously, as it were, and thereupon all the spheres resemble the sky without the sun and the moon etc. Or in other words, the three worlds burning at the time in the fire from the mouth of *Sankarshana*, and thereupon Bhrigu and the other Maharshis afflicted with the heat of the fire renounces the world of Mahat and repair to Janaloka (the region of that name). (25-30)

At that time the kalpa comes to an end, when all the oceans become swelled. Thereupon agitated by the then violent stormy wind the waves assumed deadly form and washed away three worlds. At that time the Lord reposeth on the bed of the huge body of Naga on the surface of the mundane waters and He remaining in His apparent sleep or self communion, Bhrigu and the other maharshis remaining, as they do, in Janaloka chant His glories and meditate upon Him. O'Vidura! Course of time denotes the life time of creatures extending over one hundred years. But usually this life of the creatures viz, and hundred years is shortened by the influence of the *Kala* (Time). Even the life of Brahma consisting of the same number of years becomes decreased. The life of Brahma extending over one hundred divine years is divided into two parts viz. *Purvardha* and *Parardha*; of these, the first half viz. the Purvardha has already been spent, and the next half viz the Parardha is going on. At the beginning of the Purvardha, began the first Kalpa called the *Mahan Brahma*, and it was in this Kalpa that the great Patriarch Brahma was originated. The learned ones designate that Brahma as the *Savda Brahma*. The Mahan Brahma Kalpa was followed by *Padma Kalpa*. In this Kalpa the lotus, the origin of Brahma, sprung up from the navel of the Lord. (31-36).

The Kalpa at the beginning of the Parardha is entitled the Baraha Kalpa. In this Kalpa the Lord Sri Hari assumed the form of a Boar. In this way the lives of the created beings are indicated. The above discourses on *Kala* (Time or more specifically on the Purvardha and Parardha is but a wink of God, the soul of the universe, the time indicating no beginning or end, and having no name to signify any function in the calculation of the life of the Lord. Time from *Paramanu* to *Dwiparardha* is all powerful. But even so powerful time has no mastery over the Lord who is independent in all respects. The time is all powerful over those who take pride on their body, dwelling houses, and wealth etc. O my child! The Universe is consisting of eight Prakriti and sixteen different kinds of Vikara, and it is internally measured fifty crores of yoyanas, and its outside is covered by seven substances viz. Earth etc. Oh the enormous magnitude and volume of those seven substances! The magnitude of the seven substances is estimated at ten times the volume of the Mundane Egg. The learned ones designate Him as the *Akshara* (the letter; an Emblem) in whom enter crores of the substances constituting the outside of the universe. And he is entitled *Parama Brahma* and the Cause of all Causes. My child! He is identically the Prime Purusha—Vishnu" (37-42).

CHAPTER XII

Description of the Creation by Brahma.

Maitreya Said,—"O Vidura! I have already described unto you the might of the Supreme Spirit as manifested through the all-powerful Time. Do you hear from me now the ways and manners adopted by *Vedagarbha* (the Vedas impregnated; Brahma) in the creation of the Universe. The *Adikarta* (the first or original creator) in the commencement of the creation created the tendencies or auxiliaries of non-cognition (ignorance) such as Tamas or the condition in which the real forms of creatures remain unknown, *Moha* or the consciousness of the ego in the body etc., *Mahamoha* or the sense of rightness in things of enjoyment, *Tamisra* or cause of anger at frustration of the desire for enjoyment, and *Andha-tamisra* or the feeling or sense of self-destruction on the loss of the objects of enjoyment. But on seeing that sinful creation he could not be pleased thereat. For this reason he purified his mind by the meditation upon God, and thereafter he turned his attention towards the acts of creating others. Whereupon were created the four Munis namely *Sanaka*, *Sananda*, *Sanatana* and *Sanatkumara*. But all of them became inactive and through the power of yoga they held their vital fluid or seminal energy upwards. On this Brahma addressed those Munis saying, 'O my sons ! Do thou create beings." But to them *Moksha* (Emancipation) was the *Parama-dharma* (the best of all religious orders or creeds), devoted, as they were, entirely to Vasudeva ; so that they could not be inclined towards creation of beings. His sons (those Munis) having so disregarding the creator's desire, he (the creator) was fired with unbearable anger ; but he tried his best to control the furious wrath in his mind. (1—6).

Although the Creator endeavoured to beat down his anger, yet the fury burst through, as it were, the space between his eye-brows in the shape of the creation of a *Kumara* (a son) whose complexion was blue and yellow. That blue and yellow complexioned *Kumara* (the mighty one) was the first of the deities. On being so sprung up, that Kumara began to cry saying,—"O *Dhata* (the disposer of events) ! O thou preceptor of the universe ! Let me have a name and assign a place for me to live in." Then Brahma, the lotus sprung granted his (the Kumara's) prayer and addressed him in sweet and consoling words saying "My child ! Do not cry. I will presently give you a name and assign for you a place to live in. And, continued the creator, O thou best of the *Suras* (deities), thou having cried like a boy so piteously,—the creatures shall address you as "Rudra." O my son ! I have from before your birth assigned to you the following places, namely, the heart, the sense-organs, the *prana* (life) the *Akasa* (the sky ; the ethereal region), the *Baiyu* (the wind), the *Agni* (the fire), the water the Earth the Sun, the Moon and *Tapasya* (the asceticism). And you shall have the following eleven names,—Manusya, Manu, Mahinas Mahan, Siva, Ritadhwaja, Ugrareta, Bhava, Kala, Vamadeva, and Dhritavrata. You shall have the wives named as follows :—Dhi, Dhriti, Rasaloma, Niyut, Sarpi, Ira, Ambica, Iravati, Swadha, Diksha and Rudrani. My son, do thou now accept those names habitations and wives. Thou art the *Prajapati* (Patriarch) and therefore do thou accept the aforesaid names and localities and take up the act of creating beings. On being so instructed by his own Preceptor (Brahma) the lord of blue and yellow complexion proceeded on towards the creation of beings according to his strength of Sattwa, appearance or blue and yellow Colour, and temperament or might. (7-15).

The Rudras who were originated from this Rudra formed themselves into innumerable bands and tried to swallow the universe. On seeing those Rudras, Brahma was much afraid, and thereupon he addressed Rudra saying, O best of the deities! You need not create any more such creatures. They with the burning look of their fierce eyes scorching me and the cardinal quarters. Therefore, O my child do thou devote thyself to such austere tapasya as are fraught with the welfare of all creatures. May good betide thee. Through the power of thy austere *tapsaya*. thou wilt be able to create the universe as it was before. It is through the power of penances that all people are capable of knowing that resplendent Lord *Adhokshaja* (Vishnu) who resides in the hearts of all beings."

Maitreya said,—Having been so enjoined by the Self-Sprung (Brahma), that yellow-blue Rudra went round him (Brahma) and bowed down unto him. Thereafter having said that "Well, thy will shall be fulfilled," he went to the forest to carry on austere penances. Thereupon Brahma, endued with the power of God, began to think over the matter of creation. As a result of his so musing upon creation there were created his ten sons, namely, Marichi, Atri, Angira Pulastya, Kratu, Bhrigu, Vasista, Daksha and Narada. Narada was born from the lap of Brahma, Daksha from his thumb, Vasista from his Prana (Vital energy), Bhrigu from his skin, Pulastya from the pair of his ears, Angira from his mouth, Atri from his eyes, and Marichi sprang from his mind. The lord Narayana was residing in the right breast of Brahma wherefrom sprang Dharma (the god of piety). Iniquity (*Adharma*) sprang from the back of Brahma. On account of the acts of iniquity (leading the path unrighteousness) as aforesaid all people meet with terrible death. Thereafter from his heart sprang *Kama* (Passion), from the space between his eye-brows sprang *Krodha* (Anger or Wrath), from his upper and lower lips sprang *Lobha* (Covetousness or greed), from his mouth sprang *Vakya* (speech), from his penis sprang the ocean, and from anus sprang *Nirriti* (untruth) the abode of iniquity or unrighteousness, and from the shadow of Brahma was born the auspicious Mani Kardama, the husband of Devahuti. Thus it was that this Universe came into being from the body and mind of the creator of the Universe. A beautiful daughter Vacha by name was born unto Brahma. It so happened that the Self-sprung felt a great passion for his abovenamed graceful daughter. But his said daughter did not reciprocate his passion. Thereupon on seeing their sire so setting his heart on such an unholy act, those Munis, Marichi and others (the ten sons of Brahma), reverentially addressed him advising as follows :—"O Sire ! The unholy act on which you have set your heart was never committed by any one before nor will one commit so unrighteous an act in future. You are the source of all, and it is a pity that you have set your heart passionately on your daughter, being unable to check your lust. O thou preceptor of the world ! You are all-powerful no doubt, but such a conduct will not contribute to your fame. It behoves you to act righteously, for on your example the people will learn to act righteously to attain welfare. Or we need not say anything ; we do bow down unto God who by His own effulgence and energies has manifested universe existing in Him. It behoveth Him to maintain righteousness. (16—32).

On hearing his sons, the Prajapatis, speaking about him as aforesaid, Brahma felt much ashamed of and instantly renounced his body in their presence. Thereupon the cardinal quarters absorbed that body of Brahma, and the learned ones call it as Tamas in the shape of mist. At another time, absorbed in deep thought the Creator of the universe mused as follows : "Formerly all beings were in due order ; how shall I now create them as before ?" When Brahma was musing as above, the Vedas issued forth from his four mouths. And thereafter were created the four *Hotas* with their prescribed rites, the Upa-Vedas, the essence of morality with the *Karma-Tantras* viz. thus spread of Vedic sacrifices, the four parts of religion, and the prevailing customs in the various orders of Asramas or modes of life.

Then Vidura asked,—"O Muni ! I understand from you that from the mouth of the Lord of Prajapatis were created the four Vedas etc. I should now like to know from what of his mouth each of them was created. Do thou be pleased to describe this to me.

Thereupon Maitreya replied,—"Brahma, the creator of the universe created by turns from his eastern and other mouths

Rich, Yajus, Saman and Atharvan Vedas respectively. The creator also provided for respectively the *Apragita* mantra and Hymns as required by the Sacrificial Priest, the *Ijya* rites as performed by Addharyus, and the melodious chanting of hymns as explanatory to the texts of Rich Veda and the expiatory rites relating to Brahma. (33-37).

And also by turns were created from his (Brahma's) eastern and other mouths (*Ayurveda* (the system of Hindu Medicine), *Dhanurveda* (the art of archery), *Gandharvaveda* (the art singing and dancing as are done by the Gandharvas) and *Sthapatyaveda* (the art of architecture ; commonly known to be done by Viswakarma which are promulgated in the upavedas). The fifth Veda *Itihasas* (Histories) and (ancient annuls) were also created from his (Brahma's) mouth. *Shorashi* and *Uktha* i. e particular sacrificial rites of those names and *Purishi* (Agnichayana), *Agnishtoma*, *Aptoryama Atiratra Vajapeya* and *Goshava* (each of them is a kind of sacrifice) were also created from his eastern mouth. Brahma also created by turns *Shanchaya* (Purity), *Tapasya* (asceticism) and *Satya* (Truth)—the four legs (stays) of *Dharmas* righteousness and the Asramas (the modes of life) with the prevailing practices thereof, *Savitra* (Brahmacharya) Prajapatya (the ceremony of investiture with the sacred thread religious observance practised upon by those initiated with the sacred text of Gayatri, (the rite extending over three days and nights), *Brahmya* (the initiation in the Veda within one Sambatsara from the date of observing the vow) *Vrihat* (Naisthik Brahmacharya) *Varta* (uninterdicted callings such as agriculture etc) *Sanchaya* following the calling of a priest, *Salin* following the mode of life in which solicitation is interdicted and *Silonchha* (the modes of *Sila* and unchha, though differing in detail from each other—the follower of these modes of life subsists on the collection of grains that drop down of themselves and be lying in the field relinquished by the owner of the field), all the above modes and stages of life were also created by Brahma. Thereafter were created the four kinds of *Vanaprastha* (retiring into the forest ; a forest life) viz. *Vaikhanasa* (the mode of Akristapachyo) *Valikhilya* (an order of ascetic that give up their old accumulated rice on obtaining a new supply, *Audumbara* (Persons subsisting on fruits gathered from the quarter or direction first seen on rising from bed in the morning), and *Phenapa* (those who live on fruits or phenas that drop of themselves). The following four classes of *Sannyasins* (ascetics) were also created by Brahma, viz, *Kutichaka* (the best in the order that he belongs and acquires much store by his right mode of life), *Vabhhoda* (those following Jnana-marga in preference of Karma, that is to say seek knowledge renouncing action), *Hansa* (a stage in which Jnana has been acquired) and *Nishkriya* (those having realised tattwa or central mystery of existence). Of the above four words of religious mode of life that which succeeds is superior to that which precedes it. From the sky of his (Brahma's) heart were created the Tarka vidya (Dialectics) Veda-vidya (knowledge of Vedas) and Daudaniti (Political economy), three *Vyahritis* and *Pronaba* etc. (38-44).

Thereupon from the hairs of Brahma's body were created *Gayatri*, from his flesh arose *Trishtupa*, from his nerves arose *Anushtupa*, from his bones *Jagati*, and from his marrow sprang *Pangti* and from his Prana (vital energy) sprang the metre Vrihati. Thus *Jiva* (life) of Brahma became the *Sparsa Varnas* in the letters of alphabet from *Ka* to *Ma* both inclusive comprising the five *Vargas* viz. *Ka Cha*, *Ta*, *Tha* and *Pa*, and the body of the Prajapati became the Vowels ie the letters *Au* and the others of the Vowel series. From the organs of the Lord of creation became the *Ushma Varnas* ie শ, ষ, স and হ; and from his strength the *Antyastha Varnas* ie য, র, ল and ব; and from his sports the seven musical notes viz, Sharaja, Rishabha, Gandhara, Madhyama, Panchama, Dhaibata and Nikhada were created. Brahma had sound for his soul being both manifested speech Vaikhari by name and unmanifested as *Pranava* (Om). Therefore the supreme spirit appears always from that *Pranava* fraught with various forces.

Be that as it may, 'the form previously assumed by Brahma was turned into *Tamas* represented by mist. Thereafter he (Brahma) assumed another form and seriously turned his mind towards creation. O thou of the Kuru race! Brahma saw that the creation of the Rishis possessing great energy did not spread as expected. Therefore, he thought with astonishment "Oh what a wonder! I am existing everywhere, and yet my creations do not multiply. I, therefore, feel with certainly that the course of destiny herein is adverse." (45-50).

Thus reflecting Brahma was projecting necessary steps in the matter and also kept the course of destiny in view. Just as he was reflecting on destiny aforesaid, in a wonderful way his form divided itself in two. A male and female sprang respectively from those two halves of his form. The male form became the *Swayambhuva Manu*, and the female one became *Satarupa*. That Satarupa became the queen of Swayambhuva Manu who became a king. From that time on creatures began to multiply rapidly by reason of the union of the male and female creatures. Manu begat five children on Satarupa. Of the five, two were sons and three daughters. The two sons were named Priyavrata and Uttanpada. The three daughters were named Akuti, Devahuti and Prasuti. Manu bestowed Akuti in marriage on Ruchi, and he bestowed his second daughter Devahuti on the Rishi Kardama, and Prasuti, the youngest daughter was bestowed on Prajapati Daksha, whose progenies filled the world. (51-56).

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CHAPTER XIII.

Raising submerged Earth from Water by God in the shape of a Boar.

Sukdeva said,—"O King ! On hearing the holy words from the auspicious sage Maitreya, Vidura, the best of the Kuru race, was being gradually inclined the more to matters relating to the Lord Vasudeva. He (Vidura) again asked,—"O thou illustrious sage ! What did the beloved son of Brahma, the Emperor Swayambduva Manu, do after he had obtained his dear wife ? O thou an emanation of Sattwa ! That primaeval monarch, Rajarshi Manu, was under the protection of the Lord Sri Hari. Do thou describe unto me the life and action of that Rajarshi of holy fame. I should like to hear the recital by you with all earnestness. O ascetic ! The objects of hearing desired for a long time is fulfilled when the people will have the opportunity to hear praises of men in whose hearts the lotus-feet of Lord Mukunda (a name of Vishnu) exist. The wise ones would highly praise such acts as real."

Sukdeva continued,—The Lord Sri Krishna with pleasure used to place his legs on the lap of Vidura. Even so auspicious Vidura having so modestly asked the question,—the sage Maitreya began to say,—O Vidura! The Swayambhuva Manu having sprung with his wife from the Self sprung Brahma, bowed down reverentially unto the latter and addressed him, in folded palms as follows :—"O Brahman! Thou art the Sire, Creator and Maintainer of all creatures. Thou art not depending on any one or thing, yet for us, thy children, it is our duty to serve thee. Do thou command us as to how best can we serve thee. Of the actions we are capable of doing, what we should do to propitiate thee? O Lord of all creatures! Salutation unto thee, Do thou command us the action by doing which we should attain renown here and excellent region in the next life." (1-7).

On hearing Swayambhuva Manu so speaking,—Brahma began endearingly,—O my child! O thou lord of the Earth! Good betide thee both, for you have of yourselves solicited instructions from me in candid words saying : "Do thou advise us" on which I have become too pleased unto thee. O hero! The children ought to be so devoted to their sires. The sons should show the best and sincere regards for their sires banishing all pride. They should reverentially obey and worship their sires. Be that as it may, do thou now beget on thy wife children resembling you in your qualities, righteously rule the Earth, and worship the Lord of Sacrifices by performing various religious rites. Thou wilt be propitiating me highly by governing the subjects well. And the Lord Hrishikesh too will be graciously pleased unto thee on finding thee well governing thy subjects. My dear child! The labours of those, with whom Janardana the Lord of Sacrifices, is not pleased, go for nothing, inasmuch as thereby they show disregard to their souls." (8-12).

Manu said,—'O God! O destroyer of sins! I must act up to thy command. Do thou now be pleased to assign a place for me and my offspring to live in. O God! The earth which was the abode of all creatures has been sub-merged under the mundane water at the deluge. Therefore, shouldst thou be pleased to assign a place to be lived in by us thou shouldst try to deliver the so submerged Earth from the water."

Maitreya said,—O Vidura! On seeing the Earth submerged in the water, as told by Manu, Paramesthi (Brahma) thought within himself for a long time as follows :—'I have already once drunk up the waters. How could there be again so much water so suddenly? However, how can now the Earth sunken down to the subterraneous deeps be raised up? Oh the wonder! While I was engaged in creation the Earth has been flooded over with water and has gone into the abysmal depth. We have, however, been commissioned by God to create the universe. What should be done now? And again, what is the necessity of my thought and anxiety in the matter? Let the Lord from whose chest I have sprung up, do what is needful in this connection." (13-17).

O sinless Vidura! When Brahma was thus musing, a tiny boar of the dimensions of a thumb came out of his nostrils. As Brahma was looking at the boar, instantly it reached the height of the sky and being stationed there it increased in dimensions to the size of an elephant, which was apparently a mighty marvel. Brahma, Marichi and the other Brahmanas, Kumara, and Manu all of them entered into discussion and began to make various surmises about the wonderful boar. Strange indeed! Was it that some celestial beings is come before us in the disguise of a boar? Ah the wonder! Such a boar has come out from my nostrils! At first the boar was of the size of the end of the thumb; but in an instant it has attained the dimensions of a huge rock. Could he be the reverend Vishnu? Perhaps He is thus agitating our mind by such a wonderful feat. While Brahma was thus arguing with his sons, the reverend *Yajna Purusha* (the Lord of sacrifices; Vishnu) in the form of the Boar of the size of a huge mountain uttered a thunderous roar.

Lord Sri Krishna in the assumed form of the Boar with his roars resounding on all sides pleased Brahma and those foremost of the twice-born ones. On hearing that reverberating and stimulating roar of the boar full of divine maya, the sound capable of removing grief, the dwellers of Janaloka, Tapaloka and Satyaloka began to chant hymns as per the texts of the three Vedas viz. *Rik*, *Saman* and *Yajus*. (18-24).

That form of the Boar having taken his own form hymned and eulogized by those sages with the texts of the Vedas, roared again in honour of the celestials and thereafter displaying elephantine gambols, dived into the deep water in the next moment. Before, however, diving into water, the reverend upholder of the Earth in that form of the Boar lashed his tail upwards, and thereupon blandishing the stiff hairs that formed the mane on his neck and breaking up the clouds with white tusks and hoofs, darted up towards the sky illumining all around with the glow of his glances. The Lord having sacrifices for his body though, in semblance with the animal body of the Boar that He assumed then—smelt in search of the Earth, and though possessing terrific look he looked up to the hymning Bipras (Brahmanas) gracefully and dived into the water. At the heavy impetus of his fall having a body resembling a mountain in weight and hardness, the abdomen of the ocean seemed to be riven apart. Thereupon the ocean in distress stretched forth his arms in the shape of the waves and cried out, saying "O Lord of Sacrifice do thou excuse me." The Lord, however, proceeded on tearing the waters with his hoofs resembling Kshurapra (the name of a kind of arrow) and pointing the bounds of the boundless ocean at last discovered the Earth sunken into Rasatala (the subterraneous region). That Lord who while inclined to slumbers formerly held in his abdomen the entire Earth with its abiding mobile and immobile cratures lifted up this time the submerged Earth on his tusks from the Rasatala in a short time and came up the deep waters with ease. (25-30).

At that time he looked wonderfully beautiful. Thereafter he killed in the water the Lord of Daityas Hiranyaksha in name. That Hiranyaksha dashed on towards him with upraised mace in hand. But unbearable was the prowess of God. The Lord with his fierce wrath flamed up resembling his Chakra (discus), like that of a lion slaying an elephant, with the ease as that of one in sport, slew the Daitya-King. As an elephant engaged in digging the earth in sport becomes coloured by red chalk and other minerals, so the Lord had his cheeks and mouth besmeared with the mire of the Asura's blood.

O Vidura! When the Lord raised the Earth up on his tusks sporting like an elephant, he had the dark blue hue like unto Tamala. Thereupon those ascetics led by Birinchi

(Brahma) recognised him as the Lord and began to extol him in words, resembling the Sukti of the Vedas, as follows :—

"O thou invincible one ! Victory is thine. O thou Lord of sacrifice ! Salutation unto thee who are displaying thine body representing the Vedas. O Lord ! In the pores of thy body the oceans appear to be sunken. Thou art the Lord Himself, and this form of the Boar has been assumed by thee in order to uphold the submerged Earth. We do therefore, bow down unto thee. O God ! This form of thine impregnated with sacrifice is incapable of being beheld by the impious ones. In thy skin is the metres of Gayatri, and others, thy hairs of the body represent the sacrificial kusa-grass, the eyes are the sacrificial clarified butter, and thy four legs represent the four classes of sacrificial rites. O God ! The fore part of thy mouth is the *Sruk* (long spoon made of wood as is used to pour down clarified butter upon sacrificial fire), thy nostrils are the Sruva (a spoon of wood with two collateral excavations used in pouring clarified butter upon sacrificial fire), thy abdomen is the Ira (sacrificial dish), the cavities of thy ears Chamasa (a drinking vessel used in sacrifice), thy mouth is the Prasitra (an edible article), and the cavity in thy mouth is the Somapatra (a vessel for drink Soma juice). O God ! Thy mastication is our fire sacrifice. (31-36).

'O Lord ! Thy repeated manifestations are the initiation and the initiatory Ishtis, thy neck represent the Upasadas (the three Ishtis), thy teeth are the Prayania (the rites after initiation) and Udariya (the final rites after initiation), thy tongue is the Pravargya (the sacrifice entitled Mahavira performed before the Upasada), thy head is Satya (the fire without Homa) and Avasathya (the fire of worship), and thy five lives (connected with the five vital airs) are the Chiti providing the sacrificial Ishtakas), thy seminal fluid is the Soma-sacrifice, the various stages of thy life are the Savana in the morning and at other periods (Purificatory bath at different times such as morning, noon, evening etc), the seven ingredients (the skin, flesh etc) of thy body are the seven sacrifices viz. Agnishtoma, Atyagnishtoma, Uktha, Shorashi, Vajapeya, Atiratra, and Aptaryama ; and the joints of thy body are the great number of sacrificial rites (Dwadasaha etc). Thou art the sacrifice and the Kratu (performed with the Soma) and Ishti (performed without the

Soma) are thy bands. Thou art the entire text of mantras (scriptural formulaes) all the deities, all substance, sacrifices and the other incidentals. We do bow down unto thee. O Lord! Thou art the knowledge that springs from the mental equipoise originating from the reverence based on total absence of calculation of the consequences of actions visible or otherwise. Thou art also bestower of knowledge, and we, therefore bow down unto thee. Like a lotus with leaves held on the mouth of a mad elephant rising from out of water, thou holding up the Earth with the mountains in it on thy tusks,—thou appeareth beautiful. Like the grandeur of a mountain girt round by clusters of dense clouds, thou in thy form of the Boar appeareth equally grand impregnated with the Vedas and holding the Earth on thy tusks. Thou art the father of the universe. Do thou therefore, establish the Earth, thy spouse and the mother of mobile and immobile creations, in ways and manners that should make her habitable and we can offer salutations and serve her along with thee. Thou hast deposited in the Earth thy conserving energy, just as sacrificial priests set up with and store fire in the Arani (a kind of wood used in kindling fire by attrition). (37-42).

"O Lord! Except thee who else could venture to rescue the Earth sunken into Rasatala? But we should not wonder thereat inasmuch as thou thyself art the wonder of the universe, and by thine divine power of Maya (illusion) thou hast created the wonderful cosmos. O God! We are the dwellers of Jana, Tapa and Satyalokas,—and yet we feel ourselves in being sprinkled with the drops of sacred water scattered by the hairs of your head as thou shakest thy form impregnated with the Vedas. O God! Thou art of limitless acts. He who wants to know the finality of the acts performed by thee must be of perverted understanding, as it is thou who encompasseth the piece of this universe that has been stupified by thy spiritual powers and energy of illusion. O God! Do good to this universe." (43-45).

Maitreya said,—Thus eulogised and hymned by those sages cognisant of Brahma the Lord in the form of the Boar placed the earth on the surface of that part of the water which had been smitten with his hoofs. On having thus rescuing the Earth from Rasatala with ease as in sport and having placed the rescued Earth on the surface of the water, Sri Hari, the Lord of creatures, vanished there. My child! The auspicious and sweet story of Hari, as aforesaid, surcharged with His illusive power and capable of removing grief and misery is worth being rehearsed. Hari is particularly pleased of his own accord with the person who reverentially hears or makes men hear the holy narration. God is the stay of all supreme welfare of the universe, and on His being pleased what could be difficult of being achieved? At that time every thing that is ordinarily desired seems vain, and the devotee does not apprehend his worship being useless. The supreme Lord abiding in all hearts confers His own highest stage to the devotee who keeps his eye fixed on Hari and worships Him whole-heartedly without the least desire of any fruits in exchange of the worshipful act. In the circumstances, who else than those that are beastly in nature would not, even after knowing this to be the best object of human desires, drink earfuls of the glories of God full of nectar and capable of removing all worldly miseries? (46-49).

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CHAPTER XIV

Description of Diti's Pregnancy.

Sukdeva said,—Maitreya recited the story of Hari in His Boar-form. The vow observing Vidura could not feel fully satisfied on hearing that much. Therefore he in folded palms again asked Maitreya as follows:—I have heard from thee that Hari, the lord of sacrifice rescued the Earth submerged in the Rasatala in the form of a Boar and that He killed there the first and the foremost of the Daityas Hiranyakasha by name. Apparently, therefore, there was an encounter between that Daitya King and the Lord Sri Hari who as if in sportive pranks raised the sub-merged Earth on his tusks. And what was the cause of this encounter? O Rishi! I am unable to feel satisfied as my curiosity for hearing more is pressing me from within. I am your earnest devotee and do thou be pleased to relate to me in detail the story of the Lord's birth."

Maitreya replied,—"O hero! You are a saint inasmuch as you have asked me about the story of Hari's incarnation capable of snapping the noose of death fettering creatures of this world. On hearing discourses on the Lord Sri Hari as sung by the divine sage Narada, Dhruba, a tender boy of the King Uttanpada, had attained to the very state of the Lord tramping on the very head of Death. (1-5).

"O Vidura! On the query of the gods Brahma had recited to them the story of the encounter between the Reverend One in Boar form and the Daitya King Hiranyaksha. I have heard this story as recited by Brahma, and I shall now relate the same to you. Diti, the daughter of Daksha, was verily influenced by desires of sexual intercourse and of having offspring and thereupon at dusk she solicited her husband Kasyapa, the son of Marichi, to fulfil her said desires. At the sun-set Kasyapa was absorbed in meditation after having worshipped Vishnu, the Lord of sacrifice whose tongue was the flames of the sacrificial fire. On approaching her husband there, Diti spoke saying 'O learned one! *Kama* (the God of love ; cupid) having aimed all his powerful weapons at me on thy score, as a plantain tree destroyed by an elephant, I am verily distressed, I am always burning in my heart on seeing the fortune of the co-wives with me who are blessed with children. I am desirous of having offspring and do thou fully extend thy favours on me and fill me with offspring which will cause welfare to thee. Fame spreads all over the world for those women who are honoured by their husband and who for the purpose of raising offspring have husbands like thee. It is the husband who is born as the son to the wife. Formerly our father the reverend Daksha who was greatly found of his daughters asked each of us separately, saying, My daughters, whom do you desire as your husband?' We are thirteen sisters. On coming to know our minds, our father bestowed all of us thirteen on thee, and we all are devotedly attached to thee. To one of thy magnanimity the absolute self-surrender of one in distress like me would go never in vain. Therefore, O thou lotus eyed one, have compassion on me and fulfil my desire.' (6-13).

"O Vidura! To Diti who had been sorely suffering on account of her amorous desires having vehemently swelled up and who was therefore overflowing with talk.—Kasyapa Muni, the son of Marichi, addressed the following soothing words :—

'O timid one ! I will presently fulfil thy heart's desire Who would not fulfil the desire of her from whom flow the three kinds of fruition (interest, merit and desire) ? Just as one can cross over the ocean by means of a boat, so does a householder (*grihi*) having a wife (*grihini*) overcomes the miseries by securing the benefits of all the other modes of life as well by fully following his own proper mode. (The purport implicitly contained in this statement is this that a householder by giving alms to mendicants and others leading the other modes of life reaps practically all the great religious merits attached to the proper adherence to each mode to which the recipients belong). O receptacle of reverence, thou art the divinity presiding over my household. Devoted wife is rightly styled as half-body of him that seeks his own welfare, the wife unto whom one may resign his duties either seen or unseen and he may feel free to live in peace ; and taking refuge with whom, like the lord of a fort keeping safe against aggressive invaders, we can easily lord over our enemies, the senses, which are incapable of being put under by other modes of life. O thou the lady of the house, neither we nor others that highly prize virtues here or hereafter would ever by able to imitate thee. And although I am no match to thy goodness yet in order to raise offspring I will fulfil thy desire presently. But lest the people should speak ill of me, thou must wait only for a little time. (14-20).

This particular period of time belongs to the brightful Rudradeva, and this hour is therefore dreadful and terrific to observe. At this time ghosts and the other followers of Rudra roam about.

O chaste dame ! At dusk the God Rudra goes about on his bull surrounded by ghosts. The shining clotted locks of the lord of spirits become grey with the dust scattered by the whirlwinds prevailing in cemetries (funeral places), and his sparkling spotless silvery person looks covered with ashes. At this time the mighty God Rudra surveys everything everywhere with his three eyes, the Sun, Moon and Fire. O dear one ! He is the younger brother of thy husband. This relationship is established in this way that like me he is also the son-in-law of thy father ; and therefore the lord Siva is my brother, so that thou shouldst be ashamed of him. In nowhere there is any one near to him, or ashamed of him. In nowhere there is any one near to him or any one distant from him. There is neither any one whom he cherishes with regard, nor any one who is held in his hate. So that, though I am in relationship with him yet he will not excuse any latches, while in vows we covet the illusion permeated ashes shaken off by his feet and the flowers and other presents offered to him in worship. Desirous of going beyond the region of ignorance, the wise ones always recite earnestly his glorious actions performed with perfect dispassion. He himself leads the life of a *Pisacha*, (spectre). His heart is purged of partiality and therefore he must not be hated by reason of his acting like a Pisacha. Only ignorant and unfortunate people, who regard their bodies as real selves and who therefore takes pleasure in decorating their bodies with cloths, garlands, ornaments and various paints, though such bodies are in reality fare for dogs, would laugh at the holy history of the lord in self-communion. (21-26).

"Brahma and the other divinities rule respectively the regions and functions assigned by the lord Rudra. He is the cause of creation and has framed the cosmos of the universe. *Maya* is but his slave, and though leading the life of a *Pisacha*, the life of the lord is above discussion."

Maitreya continued,—Even after being so instructed by Kasyapa, her husband, Diti, with her whole sense being sorely assailed by the influence of *Kama* (Manmatha ; the god of love), had no heart for any shame, and like a public woman (a harlot) she caught hold of the Brahmarshi's (Kasyapa's) cloth. Thereupon, taking that the importunate prayer and the inordinate sexual desire of his wife was under the dispensation of destiny, —the illustrious Kasyapa prepared himself for the evil act after having bowed down unto the Supreme Lord, and at the end entered upon the amorous sport with his wife in a solitary place. Thereafter the Brahmarshi performed his ablutions, refrained in speech, practised pranayama, and began to meditate upon the unclouded effulgence of the Supreme God, reciting in his mind *Gayatri* the sacred formulae of the external Brahma. O Bharata ! On account of the performance of the evil act, Diti was seized with shame. She approached her husband and with her look cast down she addressed the Brahmarshi speaking as follows :—

"Brahman ! Rudra is the lord of ghosts. I have done iniquitous act towards him. Do thou therefore so act that the Lord of spirits may not destroy the foetus in my womb. I bow down unto that great deity Rudra. (The word "Rudra" commonly means "The terrific one", and according to the commentator Sridhara Swami, the word means "He that removes the misery of the people"). The lord is the great and he is therefore, incapable of being disregarded, and he is capable of crowning desires of the people by granting the fruits thereof. The lord is again bestower of supreme well-being into the persons devoid of desires. Though the lord is not apparently a weilder of Justice, he punishes the wicked nevertheless. Salutation unto that lord Rudra who assumes himself as Manyu at the time of the dissolution of the Universe. He is my sister's husband. He is naturally propitious unto me. I am a woman. Females are compassionated even by fowlers. He is Satie's husband. May he, therefore, be well-pleased unto me." (27-34).

Maitreya again began,—Prajapati Kasyapa was very sorry for having violated the set rule in observing the time of the evening twilight frame for securing the welfare of his offspring, the illustrious Kasyapa addressed his wife the following words : —O Ungentle one ! Your soul is impure, you have incurred the inherent evil influence of the hour, you have disobeyed my instruction, and you have disrespected the followers of the lord Rudra. For the above-mentioned four faults of thine there will be born two wicked sons from your womb. Your said two sons will oppress the three worlds with the *Lokapalas* (The lords of the various regions). At the initial stages of their misdeeds nobody will be able to hut any check on them. But when they will in their wilful way begin to destroy innocent persons and outrage the modesty of the chaste women,—the high-souled ones will then be angry upon them and thereupon the lord of the Universe will assume incarnation and will put them to death just as Indra, the weilder of the thunderbolt, crushed the mountains." (34-39).

Thereupon Diti said—"If my sons become as than hast described above, then may my said sons meet with their death only at the hands of God, and they may not meet with their end under any imprecation of curse from a Brahmana, inasmuch as even the despicable dwellers of the internal regions are said to have no good will to spare for those that are destroyed by the curse of a Brahmana, or that cause fear in the heart of the Bhutas. Those that meet with their end in the above ways are not also commisserated by the creatures in whose races they are successively born."

At this Kasyapa spoke,—"O my dear ! By virtue of thy repentance for the evil act, for thy reaping the deserts speedily, for thy high devotion for God, and for thy high veneration for Rudra and myself,—there will be a son, named Prahlada among the sons born unto one of your sons Hiranyakasipu by name, and that your grandson Prahlada will be the darling of pious people, and his pure fame will be sung upon by the people like unto the glories of God. My dear, as discoloured gold is purified by burning and the other processes, so even saints, with a view to obtain the merit of Prahlada, will take recourse to various austere penances and yoga exercises. Prahlada will have the faith that "God is truth", and this will greatly please God, the witness of Himself, in whose form universe is and through whose graces the universe is filled up with joy. He will have a refined heart by virtue of his immense devotion. He will establish the lord Sri Hari in his pure heart, and will thereupon renounce pride in his person. He will be the receptacle of unsoiled mind, quiet and patient. He will feel pleased at the good fortune of others and will grieve at the unhappiness of the people. He will have no enemies. Just as the Moon soothes the heat of the summer, so he will remove the misery of the world. Thy said grandson will ever have vision of the Supreme Lord who is pure in and out, whose eyes are lotuses, who assumes the form as desired by His devotees, who is the ornament to Lakshmi, His wife, and whose ears are ever sparkling with shining ear-rings."

Maitreya said,—O Vidura ! On hearing that her grandson will be a great devotee of God, Diti was greatly pleased, and also hearing that her two sons will be killed only by Sri Krishna, and thereby they will attain great merit in the next life,—She was filled with great delight. (40-49).

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CHAPTER XV.

The Brahmanas' imprecation of curse upon the two devotees of Vishnu in Vaikuntha.

Maitreya said,—Diti held for one hundred years the vital fluid of Kasyapa. That seminal fluid was capable of neutralising every other energy. Alarmed at the saying of her husband that the two sons that will be born of that seminal fluid will be oppressors of the divinities, Diti was also very sorry and had ever since passed her days in anxiety. The shining lustre of Diti's foetus had dimmed the rays of the Sun and Moon, and therefore the world was enveloped in darkness. Thereupon the Lokapalas having been shorn of their splendour and being anxious for the unprecedented occasion,—they communicated to the creator the circumstances of darkness having so enveloped the world on all sides, in the following words. "O lord! We are verily alarmed at the darkness enveloping the world. Nothing is unknown to thee, and thou knowest what this terrible gloom is due to. The course of thy cognition of knowledge is incapable of being affected by Time, and thy knowledge is, therefore, eternal. O thou God of God! Thou art the sustainer of the universe, and thou art the foremost of the Lokapalas, Indra and others. Thou knowest why the terrible foetus of Diti has been so developing. Thou hast the highest knowledge for thy energy, and we do bow down unto thee. By power of illusion thou that assumed this thy Brahma body, and hast drawn upon the quality of Rajas. Thou art the cause of cause of the universe, and we are unable to know the origin of thy origin and O reverend one we do, therefore, bow down unto thee. O lord, thou hast linked together the three worlds unto thyself, and though thou art the root of conscious and unconscious energy of the universe thou art yet aloof and distinct from them. Thou art the creator of all beings. Those persons who meditate upon thee without any desire at the back; those persons of ripe Yoga powers; all of them are capable of having thy grace. Those persons of ripe Yoga powers; all of them are capable of having thy grace. Those persons, therefore know no discomfiture. Just as cows are bound to their tether, so also the creatures depend upon thy words which are impregnated with the Vedas. Thou art the prime of all and the creatures worship thee with presents of various articles. Salutation unto thee. Do thou bring about the welfare of the worlds. All quarters are enveloped with darkness. There being no visible distinction between day and night, all sacrificial works are being abolished from the worlds and we are all in great distress. O lord, be pleased to look upon us with thy eyes full of Compassion. O god! The embryo of Diti generated by the vital fluid of mighty Kasyapa has been increasing like a flame fed by fuel and enveloping all quarters with darkness." (1-10).

The auspicious Maitreya having reciting the above narrations again addressed Vidura the following words,—'O Vidura! Brahma having heard the address of the deities, laughed and addressed them in reply the following pleasing words,—'My mind-begotten sons, Sanaka and others, sprung before ye all preferred to range the etherial regions having their hearts purged of all worldly desires. Once they went to Vaikuntha, the region revered of all creatures and the abode of the Lord Sri Hari of spotless soul. All persons residing there worship the lord of Vaikuntha (Vishnu) and they possess their bodies resembling that of Lord Vishnu. Those persons worship Vishnu in disinterested spirit, and it is therefore that they have been granted residence in Vaikuntha and graceful form of God. (11-14).

In Vaikuntha, where the lord assuming the form Dharma (righteousness) whose form was an emanation of Sattwa and whose knowledge was expounded in Vedanta,—the most sacred region,—there appears an exceedingly beautiful garden by the name of Nisreyasa. All trees there are capable of granting any desired fruit. That garden is furnished with the beauties of all the seasons. The garden really exists there wearing all the qualities of Moksha. There the Gandharvas, who are sky rangers in company with their wives sing the glories of God in that beautiful garden. They are very fond of singing the hymns on God's glories. Even when their hearts are charmed with the sweet fragrance of the Basanti flowers, they do not forget to sing on sweet glories of God. They do not even welcome the breeze that carry the fragrance of the flowers. When the black-bees there humming as if mildly singing on the glories of Sri Hari, the pigeons, the cuckoos, the cranes, the ruddy-geese (chakravakas), the Dahukas, the Swans, the tittiras, the peacocks and the other birds of the place stop their tumult for the time being. In fact singing on the God's glories is so sweet that it charms even the birds, and they take the humming of bees to be the singing on the glories of Sri Hari, and they then suspend their usual chirpings. Though fraught with fragrance there the Mandara, the Parijata, the Kunda, the Kuraba, the Champaka, the Punnaga, the Nagakesara,. the Bakula, the Utpala, the lotus and other such flowers regard the Tulasi's asceticism very highly on seeing her smell so fond of Sri Hari. (15-19).

The whole of Vaikunthadhama (*dhama* means region) is thronged with celestial cars shining with the lapises, emeralds and gold set in them. Those celestial cars are not obtained by the merits of actions performed by the devotees, but these are due to their devotion to the lotus-feet of God. Their devotion to the feet of God is so firmly attached that their desire or passion could not be aroused by the seeing of well-formed buttocks or smiling faces of fascinating damsels. There Lakshmi, whose grace is sought by even the celestial deities is seen roaming about wearing her charming form and herself sweeping and clearing the mansion of Sri Hari while sounding the jingling pair of Nupuras of her lotus feet. The walls there are of crystal and plated at places with gold, and there being no trace of dust there,—the image of Lakshmi is seen reflected on the walls in various charming forms, and she moving in sprightly sport there appears to have been sweeping the mansion of Sri Hari in her right earnestness and devotion. Oh ye gods! The water of the lakes in Vaikuntha is transparent and elixir like in taste, and the banks of the lakes are full of fine groves. There Lakshmi surrounded by her hand-maids worships the lord Sri Hari and thereat seeing the reflection in the lakes of her fascinating face with the fine ringlets of hairs and aquiline nose, —she feels in her fancy that the Lord Himself has been kissing her charming cheeks. Ye gods! That region (vaikuntha) of the Lord cannot be attained by unfortunate persons who are not inclined to hear the discourses on the glories of the Lord which removes all sins, and who are, on the contrary disposed to the evil dictates of their senses towards lust and greed for wealth and passion. How shall I describe the ill-luck of those persons ? Their religious merits of previous lives are emptied by their listening to the unrighteous voice of their vilesenses destructive to understanding and thereafter they are cast into the horrid infernal pit named Nirasraya. In human life the knowledge about God is attainable along with righteousness, and for this reason even we do extol human life. But those people are so very much unfortunate that even in such praiseworthy state of existence such as human life, they do not take to the worship of the Lord. Oh the pity ! Are these ill-fated persons wholly stupified by the illusory will (Maya) of the Lord ? Only those who are without any sense of pride and as such above us in merits of Yoga can have access to the excellent and pure region of Vaikuntha.

By virtue of their constant discourses on the glories of the Lord Sri Hari they are endowed with such brilliant effulgence that even Yama (the God of Death) stays at a distance from them. They are so earnest and eagerly attached to mutual discussion on the holy glories of God that the limbs of their bodies become paralised on account of their being devoid of sensibility due to their zeal for discourses on the illustrious Lord ; and so they are possessed of the crowning virtue of kindness which is desired by all good people. (20-25).

Ye immortals ! Thereafter by virtue of their potency of Yoga those ascetics experienced the height of bliss and arrived at the peerless Vaikuntha which is the object of homage of all the worlds, as Hari, the Preceptor of the Universe, is the presiding deity there. The sphere is illumined with the blazing chariots of the prominent celestials. Those Munis were all very eager to behold God, and therefore even so spectacular sceneries did not attract their mind. In their persistent attempts at Yoga they passed through six successive barriers and attained the seventh door, where they saw two gate-keepers. Those two were of the same age and both of them had maces in their hands, and they were adorned with precious ornaments such as *Keyuras*, *Kundalas* and *Kiritas* (ornaments on the arms, ear-rings and diadems respectively), and they were equipped with costly dresses. On the necks of both of them dangled garlands of variegated flowers of the forest, which looked very charming between their four blue arms (of *Tamala* complexion). In those fragrant flowers the bees would be always humming in search for honey, which enhanced the beauty of the garlands all the more. But they with their brows contracted, nostrils dilated and eyes reddened appeared to have been agitated with anger. Without paying any heed to the angry looking two gatemen, those ascetics entered the seventh gate as they had done the first six thunder-strong gates the doors whereof were made of gold. They did not await any permit for access into as they preserved an all through indifferentness to everything, which made them fearless to roam about everywhere, and nowhere they were obstructed in their way through. Those Munis were conversant with the knowledge of the self or soul. Old though they looked like boys of five and were not fit to be prevented by lashing of canes. But the disposition of those two gatemen was adverse to that of the *Brahmanya-deva*, the Reverend One ; and on finding the Munis entirely naked, those gatemen slighted them with ridiculing looks and prevented them from entering holding canes in their hands. The gods in Vaikuntha saw that the ascetics of illustrious merits were stopped by the gatemen of the Lord of Vaikuntha. Thereat the ascetics, on their desire of beholding Sri Hari being frustrated, became suddenly angry and their eyes became crimsoned with anger. Thereupon the ascetics spoke unto the two gatemen as follows :—(26-30).

"You two are among those who attain this holy region by virtue of their meritorious services unto the lord Sri Hari ; such persons are wholly unto the services of the lord and have an equal eye on all creatures ; and yet what a striking disparity is discernible in the conduct of both of you. How some are allowed to enter and some others are not ? If you say that such an attitude on the part of the door-keepers in protecting their master speaks for their dutifulness and as such it is counted to their credit,—yet you should well consider that the lord Himself is most liberal and He has no enemy, so that you have nothing to be alert for His protection. We now take it that you yourselves are hypocrites, and as such in fitness with your own conduct you are apprehending that some other hypocrites like you might as well enter this holy Vaikuntha. Oh the foolishness ! Can any person than only devotees of the lord enter this place ? The sense of distinction only is the cause of fear. None should have any sense of distinction in Him. The wise hold that the universe is in the belly of the lord, and they see no distinction between souls that are but included in the Supreme Soul. Strange indeed ! You are dressed like celestials, but like unto the puny-minded ordinary servants apprehending danger towards their master, why should you have been afraid for the safety of the lord ? How could this sense of fear possess your mind ? We fail to see any cause for this. However, you are but servants to the Supreme Being, the Lord of Vaikuntha. Therefore though you are evil-minded, you should not be punished therefor. But with a view to give you good credit for this evil nature let us think out what should be done for you. For this your unevenness of view be you driven out from this holy region of Vaikuntha, and then be born in unrighteous races wherein exist the three enemies, namely, lust, anger and covetousness."

On hearing the dreadful speech of those Munis, the two gate-keepers understood it as imprecation of curse by Brahmanas which could not be averted by any weapon. Thereupon they became very much afraid and fell on the feet of the Munis dropping themselves down like two logs of wood. Even the lord Himself, to whom those gate-keepers were servants, was much afraid of those Munis, so that there was nothing to wonder at the fear of those servants. They took hold of those Munis' feet and humbly submitted saying, "Oh illustrious Munis ! You have dealt rightly the punishment that should be meeted out to the sinful like us. There is nothing to blame you for this, and let us suffer the punishment. This punishment is capable of removing great sins such as disobeying the command of the Lord. But we pray to you only this much that as we go round from one to the other lower races let not at that time the stupor arising out of repentance erase from our mind the recollection on the Reverend One."

Instantly at that time the Reverend lotus-navelled One came to know that two of His followers had offended those ascetics. Thereupon the Lord set out on foot in company with His spouse Sri to see those Brahmanas. The reason of the lord's going on barefoot was to appease the wrath of the Brahmanas by showing them His lotus-feet, the sight of which had been denied and the anger caused thereby. And again the import of his setting out in company with His wife Lakshmi was this that He intended to make it explicitly known that He lavishes wealth even upon those that seek Him without any desire. (31-37).

The Reverend One having so arrived before them, those Munis, on seeing the object of *Samadhi* viz Brahman present before them, they remained staring upon him with fixed wide open eyes. There were two *Chamaras* white as swans on His two sides and on His head was a white umbrella. There were frills of white pearls pendant around that graceful umbrella. The frills of the umbrella were swayed by mild breeze blowing that way and the particles of water from the pearls were being sprinkled over the Lord's person. The complacent countenance of the Lord seemed to be showing that He would be propitiated both towards those Munis and the gate-keepers. The Lord was above all virtues ; and as such His loving look pleased every one. Sri, the abode of all graces, being before His extended breast, the Lord as the crowning jewel over the Satyaloka illumined and enhanced the beauty of Vaikuntha. Upon the yellow attire encircling His plump hips was a gracefully sparkling ornament, over His breast dangled down from His neck beautiful garland of wild blossoms and on His elegant wrists were shining bracelets. He placed His left hand upon the shoulder of *Garura* (the celebrated bird of that name known to be the carrier of Sri Hari ; Vinata's son) and with His right hand the lord was moving a lotus. His cheeks were brilliantly brightened up with a pair of kundalas throwing out flashes of light like that of lightning. His face was graced with a symetrically elevated nose and a jewel-set diadem. At the middle of His arms was an exceedingly beautiful chain on His chest and there was Kaustubha, the best of all jewels, on His neck. On beholding the person of the Lord gracefully adorned with various shining costumes and precious brilliant jewels there arose a discussion amongst His devotees. They held that the pride of Lakshmi to be the abode of all graces has now been put down. Ye gods ! He (the Lord) appears before me (Brahma) Bhaba (Siva) and yourselves in a form worthy of being worshipped ; so that it is no wonder that He would be possessed of such beauty. To come to the story, however, those Munis seeing Him present there bowed down before Him by bending down their heads, but they could not feel satisfied in seeing His beauties (that is, their desire for seeing was not fully satisfied). As they bowed down before the Reverend One, the smell of Tulasi leaves mixed with filaments of the lotus-feet of the Lord possessing lotus-eyes entered their nostrils and though the Munis were ever merged in the knowledge of Brahman yet the soothing smell of Tulasi etc, delighted them so much that the hairs of their bodies stood erect as with great joy. (38-40).

Again, gazing up at His face resembling the inside of a blue-lotus, as also at the kunda (a kind of flower) like sweet smile playing on his lovely lips,—those Munis were highly delighted. Thereafter on looking down those Munis saw at the Lord's two lotus-feet which were set with gems in the shape of His nails. Thereupon, with a view to see the beauty of His whole person at a time those Munis looked up and downwards again and again. But as it was impossible to have both up and down view at a time, their desire could not be fulfilled and at last they were absorbed in deep meditation. Those ascetics having so commencing their meditation upon Him who manifests Himself to those seeking the way to emancipation through yoga, who is worth all regard,—the Lord then gradually manifested unto those Munis His native form as the Primordial Male Being endowed with all extraordinary graces that charm the mind and sooth the eyes. Thereupon the Munis began to chant the praise of the Reverend One endowed with the divine powers such as Anima, Laghima etc., in the following words :—"Although residing in the hearts of the impious ones thou dost not show thyself to them ; but to-day thou could not remain away from our view, and we have been granted the opportunity of beholding thee. O Lord ! When we were being instructed by our sire, Brahma, who sprung from thee, the mystery of thy reverend self.—thou entered in our mind through the ears, along with the words and as such how could you be away from our mind ? Thou art thyself the knowledge of the Self which is identical with the knowledge acquired by the ascetics having deep devotion and renouncing pride and anger. Thou art the pure Sattwa and embodiment of Sri, through which form thou attractest thy devotees towards thee. Thy fame is of supreme enchantment, most holy, worthy of being chanted and like a place of pilgrimage. Those intelligent persons, who relish them about thee, do not attack importance to thy favour capable of granting emancipation even far less to speak of any other state of excellence such as that of Indra etc, in which state even there is hidden thy frown (displeasure) that causes fear. But the persons who delighted in thy themes attain to everlasting bliss and beatitude. O Hari ! Sin could not touch us so long. But to day we have contracted sin in having imprecated curse upon thy devotees. For such knowing sin committed we shall have to live in hell (infernal region). O Lord ! Even as bees revel in flowers without minding the thorns, so let our mind take refuge under thy lotus-feet disregarding any miseries and obstacles. Like the Tulasi graced by being placed on thy feet without caring for its native qualities, so let our speech be graced by chanting the holiness of thy feet and our ears be filled with the recitation of thy glories ; and these being done we would not mind living in hell. O thou of great renown ! The charming form that thou hast been pleased to reveal unto us has greatly gratified our eyes. O thou god of gods ! Thou art the Supreme Lord. Thou art incapable of being comprehended by persons who have not been able to control their senses, and yet thou hast revealed thyself before our eyes and mind, and for this act of thy mercy towards us, we do bow down unto thee again and over again." (41-50).

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CHAPTER XVI

Decension of the Door-keepers from Vaikuntha.

Brahma said :—Ye immortals ! The Lord living in Vaikuntha was pleased to hear the speech of those ascetics practising yoga and spoke as follows in delighted heart :—The two persons cursed by you are my followers and they are named Jaya and Vijaya. But to-day they have slighted me and behaved with you quite improperly. You are my devotees, and I acquiesee in the punishment which have inflicted on them as they have sligted their master. Ye Bipras ! I hold Brahmanas as Supreme deities. Please do not take any offence, I will propitiate you. In truth I have no fault in the matter directly, but I take to be my fault the transgression perpetrated by my retainers. If Jaya and Vijaya were not my servants and had I not been pleased with them, then their fault wouid not have been attributed to me. But as now, the fault is be taken as mine own. If servants do any wrong then the people would first of all ask "whose servants they are ?" Just as Leprosy (a kind of skin disease) eats away the skin, so for the fault of the servants their master's fame and reputation are destroyed. My name is Vaikuntha. My fame lucent as ambrosia on being heard instantly sanctifies all persons from the lowly *Chandala* (the lowest category of the Sudra race) up to the highest class. But wherefrom proceeds my pure fame ? You are the root of that my holy fame. Therefore, the persons who are adverse to you are killed by me even though they may be as my arms and be presiding deities of the quarters, far less to speak of the ordinary people. (1-6).

By serving you I have secured the sacred pollen of my lotus-feet capable of instantly wiping out the sins of the whole world ; by serving you I have achieved such excellency of character that I have secured Sri (Lakshmi) to obtain whose favoured glance the other deities practise great austerities, and she doth not renounce me even if I happen to be ill-humoured. Those persons who are adverse to you whom I am ever pleased to serve are cut off by me. The satisfaction that I get by feeding through my fire-mouth on the clarified butter (*Havi*) offered in the sacrifices by *Jajamanas* (sacrificers) is not equal to the satisfaction by a self-complacent and absolutely disinterested Brahmana eating *payasa* (rice boiled in milk and mixed with sugar) surcharged with *Ghee* (clarified butter) relishing every mouthful that he takes. My divine Yoga power is perpetual and irresistible. The water touched by my feet sanctifies the moon crowned Siva and the lokapalas. For this reason I am the supreme Lord over all, and I am the best of all sanctifiers. What persons can there be who should not bear even any insolence from those Brahmanas the dust of whose feet is borne on my *kirita* (diadem) ? The Brahmanas, the milch cows and the creatures without any protection are constituents of my body. Persons reading difference in these are to be taken as having lost their vision through sins. Their eyes shall be plucked out undoubtedly by the beaks of the vulture-shaped emissaries of the chastiser under my command breathing fury and hissing like serpents. I feel myself obliged to the persons who look upon Brahmanas reverentially as I do, and address the Brahmanas sweet words and worship them as Vasudeva even when such Brahmanas happen to use harsh words those persons. My servants Jaya and Vijaya, have offended you without knowing the mind of their master. Let them undergo the fit punishment for their transgression, and return to me thereafter. I shall now feel favoured by you if you will now immediately exile these my servants from this place. (7-12)."

Brahma said,—Oh deities ! Those ascetics were as though stung by passion and so they could not feel satisfied on hearing the sweet and melodious speech of the Lord worthy of being used by sages. They listened with dilated ears to the speech of the Lord composed of appropriate wordings full of significant meaning and melody of voice. On so hearing the speech of the Lord, the ascetics thought within them as to whether the Lord has been expressing pleasure, or He has been amending the punishment they have inflicted ? Or He has been getting us fallen into fault ? We have not been able to understand His real intention. Thereafter they concluded that the Lord has been expressing pleasure on their words. Then those ascetics in joyful hearts and folded palms and with the hairs of their bodies standing erect addressed the Lord who had in Him embodied the supreme powers of Yoga manifesting the best of all divine attributes. They said,—"O Lord! Thou art omniscient and the lord of all, and yet thou sayest unto us that the faults of thy servants are the faults of yours and that thou shalt be favoured by our exiling the said servants immediately. We are unable to understand thy real intention in this. Thou art the well-wisher of the Brahmanas and they are held by thee to be the supreme deity. That is so. But even though the Brahmanas are in fact worthy of being worshipped by all gods,—thou art again their soul and thou art their revered lord. Oh Hari! From thee has been sprung the eternal morality and the same has been maintained by thy incarnations. Thou art the unmanifested result of the righteousness. Therefore, that thou so behavest with the Brahmanas,—even though thou art indescribable,—is indeed for setting out good example for the people to follow. (13-18).

O lord! Through thy mercy the people become initiated in *vairagya* (dissociation to worldly objects) and by following Yoga they escape the doom of death. Being thyself as such how canst thou be obliged by others. O god! Thou art ever served by Lakshmi who is the impersonation of riches, the dust of whose feet is held on the head by persons seeking wealth and desiring fruits of their actions. Considering the earnestness of Kamala (Lakshmi) in serving thee we are led to think that she also craves for thy feet equally as the fortunate do in placing new Tulasi leaves on thy feet. The meaning of Lakshmi's so serving thee is that she thinks thee restless like the black bees, but believes in thy being held fast by those taking refuge under thy lotus-feet, and that thou takest sportive pleasure in having Tulasi leaves gracefully placed on thy feet. Indeed I (Lakshmi) do live on His bosom, but what is the good of that? Let me be on His feet, and I shall then worship Him like the Tulasi. Oh Sri Hari! Even though Kamala serves you so earnestly, you do not treat her with much endearment, for this reason that you do your best for the devotees of God. Thou art the abode of all good qualities that are worthy of being worshipped; how can then the *Srivatsa* mark and the dust of the Bipras' feet sanctify thee? You incarnate yourself in three yugas, and neutralising with your body,—which is an emanation of Sattwa,—the other two qualities viz. Passion

(Rajas) and Dullness (Tamas) which are inimical to austerities, purity and compassion which constitute your three uncommon legs,—you being an embodiment of righteousness maintainest, mobile and immobile creation for the welfare of the Dwijas and the Deities. The Brahmanas are protected by thee. If thou dost not propitiate the Brahmanas by soft speech and worship them, the noblest way laid out by thee shall be abolished inasmuch as the people take to the example of the noble ones. It cannot be thy intention to abolish the path of Vedas, for thou art an embodiment of sattwa and thy desire is to do supreme good to the people. The kings are created vested with thy powers and through them thou killest those who are inimical to righteousness. Therefore it is fit for thee that thou art so submissive to the race of the Brahmanas. Thou art the lord of the three worlds, and the maintainer of the universe. Thy submission and good behaviour to Brahmanas cannot in any way diminish thy might and right, on the other hand such a course only proves thy sport and pastime. Oh Sri Hari! Now our submission to thee is as follows :—

"That thou mayest mete out any other punishment to these thy servants who offended us, or thou mayest increase their remuneration, and these shall be acquiesced in by us. Or if thou thinkest that these thy servants are innocent and we have meted out punishment to them without any cause, then thou mayest inflict fit punishment to us therefor." (19-25).

On hearing the above speech of those Brahmanas, the Lord spoke as follows :—"Let these two servants of mine be born into Asura race. On being born in the Asura race and achieving spiritual communion helped on by the energy of their anger,—they shall on no distant day come back to me. Oh Dwijas! The imprecation of the curse on them by thee is quite fit and there is nothing for which thou mayest be blamed ; as a matter of fact the imprecation of the curse uttered by thee is caused by me."

Brahma said,—Thereafter those Munis behold *Vikuntha* (the Lord Vishnu) and *Vaikuntha* (the abode of *Vikuntha* is Vishnu) thoroughly. Having seen the Lord Himself and His abode delightful to behold and effulgent of its native splendour those Munis felt immensely pleased. Thereupon those Munis performed rounds about the Reverend One and bowed down unto Him, and then obtaining the Lord's permission they departed with joyful hearts talking amongst them the riches of the Lord. Those Munis having departed, the Lord addressed those two followers the following sweet words :—"Go Ye from this region. Do not be afraid. You will achieve good in future. Although I am capable of neutralising the curse imprecated by a Brahmana, yet I do not intend to do it. This imprecation of the curse on you by the Brahmanas has been according to my will. Therefore go ye ; you will not have to undergo this curse for long. By virtue of your spiritual communion urged on by anger, you shall in a short time come out of the curse of the Brahmanas, and thereafter return to me." (26-30)

Having so spoken to His two gate-keepers the Lord entered His own mansion accompained by Lakshmi. There being rows of beautiful chariots all around adorning the mansion of the Lord, it looked beautiful above all. Thereupon those two celestial deities, the gate-keepers of the Lord falling down and far down from the region of the Lord on account of the unavertable curse of the Brahmanas, were shorn of their native effulgence and lost their usual cheerfulness. At the time of their falling down from the region of Vaikuntha, a great noise of *Oh* and *alas* rose from the celestial cars in Heaven. Ye immortals ! Those two foremost of the Lord's followers have now entered in the womb of Diti through the powerful vital fluid of Kasyapa. The energy of those two Asuras has now put down your energies. I am unable to mend this, as it is the Reverend one that so wills it. We need not think out ways about it. The Lord who is the cause of Creation, Maintenance, Genesis and Dissolution of the universe ; whose power of divine illusive energy is capable of being overriden by the masters of Yoga ; at the prevalence of the *sattwa* element the Reverend one Himself will bring about the necessary means for our well-being. Our attempts at solution of this problem is therefore vain. (31-35)

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CHAPTER XVII.

Hiranyaksha goes out on Conquest.

Maitreya said :—On hearing from the lips of Brahma the origin of the effulgence of Diti's embryo the celestials became rid of their fear and went back to their respective region in Heaven. Here Diti received information from her husband that her two sons will cause troubles to the celestial gods in future. She began to brood over this apprehension. However, at the end of one hundred years she gave birth to twin sons. When the twin sons were born many evil omens occurred in heaven, on earth and the etherial sphere striking terror into the hearts of all creatures. What to speak of those evil portends? The earth shook on its foundation with the hills on her. All the quarters were aflame. Meteors were heard to burst. *Ketus* (Satellites of that name) appeared in different parts of the sky and aroused consequential fear in the minds of all creatures. Rough wind emitting stormy sounds blew again. Giant trees were uprooted, and the gust of wind formed their armies and the dust raised by whirlwind represented their flags. Deep darkness enveloped all around. Like occasional loud laugh lightning flashed up with short intervals inspiring terror in the hearts of the people. The welkin being deprived of the light of luminous bodies such as sun etc. pitch darkness enveloped all quarters and no region was visible. (1-6).

The ocean appeared to have been undergoing mental distress and heaved deep sighs resembling high surges, which ran up to the shores and in consequence the aquatic animals such as shark etc. became terribly afraid. The rivers, lakes and other watery expanses were verily disturbed and the lotuses therein shrivelled. At short intervals the discs of the Sun and Moon were swallowed up by *Rahu* (a demon of that name), the sky thundered without clouds, and roaring sound resembling the rattling of chariots came out from the mountain caverns. In the outskirts of villages she-jackals vomitted forth furious flames and began to utter ominous yells along with the shrill cry of owls. The dogs raising their heads sky-wards roamed about here, there and everywhere uttering various sorts of barking cries resembling music at times and wails at another. The asses in herds tearing the ground with their sharp hoofs darted around wildly and uttered their characteristic shrill cries. (7-11).

The birds being frightened at the braying of the asses darted up from their nests. The beasts in pasture grounds or forests discharged urine and excreta simultaneously. The milch cows were panic-stricken and discharged blood instead of milk from their udders. The clouds showered pus in the place of flowers. From the eyes of the images of gods and goddesses tears flowed down incessantly. The trees dropped down uprooted without any gust of wind. The planets bestowing welfare to the creation such as *Vrihaspati* and *Sukra* etc. were crossed obliquely by other ominous planets such as *Shani* and *Mangala* burning brightly and there arose clash and conflict amongst such planets. Save Sanaka and the other Rishis, the illustrious sons of Brahma, others could not interpret those astounding ominous signs and being very much afraid all creatures thought these to be fore bodings denoting the doomsday to be near at hand. On the otherside, those two primaeval Daityas endowed with huge stone-hard bodies resembling mighty mountains gradually grew up with their inborn energy developing of itself. With the tops of their golden diadems they touched the very heavens. They two with their huge bodies seemed to have covered up all quarters. Their ornaments such as *Angadas* on their arms and beautiful *Kanchies* around their waists shone very brilliantly. The earth shook on its foundation at the heavy tread of their feet. They seemed to be towering above the sun with their waists graced with the zone. Thereupon their Sire, the mighty *Kasyapa* gave them names. Of the twin sons, he that was born first was named *Hiranyaksha* and he that followed him was named *Hiranyakasipu*; but in the order of their father's discharge of the vital fluid,—Hiranyakasipu was held to be the eldest of the two. Hiranyakasipu inflated with pride of his arms and being in a sense immortal by virtue of the boon that he obtained from Brahma,—brought the three worlds with their presiding deities under his entire control. Hiranyaksha, his younger, was his most beloved. Every day the younger served the elder by performing things that delighted the latter. One day equipped with a mace in his hand in search for an encounter Hiranyaksha presented himself in heaven wishing for a fight.

He was wearing jingling golden Nupuras in his feet, a *Vaijayanti* necklace dangled over his elevated chest and a terrible mace was laid on his shoulder. He was proceeding with irresistible vehemence. That daitya was puffed up with the pride of his indomitable prowess and by virtue of Brahma's boon he was incapable of being controlled by any one. Just like the serpents at the sight of *Garura* (the king of birds), the deities were aflicted with fear at the slight of the fierce-looking daitya (Hiranyaksha) and they hid themselves. All the celestials with Indra having disappeared with their respective energy, Hiranyaksha could not find them and he became mad with wrath and roared terribly again and again. Thereafter, his wrath having been subsided, he, like a mad elephant, dived down in to the waters of the ocean to have a water-sport. Hiranyaksha having entered the water all followers of Varuna (the King of waters), the aquatic animals, though unhurt by the daitya-king, were yet stricken with great fear on seeing his mighty effulgence and they flew away far from him. (19-24).

Thereupon that mighty king of the daityas arrived at the palace of Varuna entitled Vibhavari, and there he lived for a good many years. Living there he breathed so forcibly that thereby the waves of the sea rose very high, and he then smote the waves with his terrible iron mace. While so living one day he met there Varuna, the lord of the subterraneous regions and the aquatic animals. Thereupon by way of mocking Varuna, Hiranyaksha bowed down to him and addressed him bluntly saying : "O Lord of the oceans, give me battle immediately. Thou art the lord of the lokapals and thou dost put down the prowess of the heroes, and thy reputation as a hero is incapable of being coped with by those setting store of heroic renown. Having subdued the Daityas and Danavas thou hast celebrated the Rajasuya sacrifice. Now just give me battle, O hero." Hiranyaksha having so ridiculed him, Varuna was greatly angry. But as he was unable to cope with the mighty daitya king, Varuna suppressed, his rising wrath and spoke to him in following mild words :—"O thou foremost of the Daityas ! We have ceased from fight now. O ornament of the Asura race ! I find none who can satisfy thee in fight, being as thou art accomplished in the art of fighting. Only the lord Vishnu is capable of fighting with thee, and do thou go to him, who is hymned by persons like thee eager for battle. He is the crown of all heroes and He will reft thy pride, and at the end of the encounter thy body will be found lying in the battle field surrounded by dogs. With a view to granting favours to the righteous, the Lord assumeth various incarnations, the incarnations of the Boar etc, for destroying wicked persons like thee." (25-30).

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CHAPTER XVIII.

The Encounter between Varaha and Hiranyaksha.

Maitreya said,—On hearing Varuna so saying, that powerful daitya was much delighted. He did not pay heed to the significance of the words of Varuna meaning that on an encounter with the lord Vishnu he will be killed. Thereupon acquainting himself with the whereabouts of Sri Hari from Narada, the proud daitya at once entered the subterraneous region. There he found the lord Sri Hari in the form of the Boar, and spoke in jest follows :—Oh the wonder ! I find this Boar to have been an acquatic animal !" At that time the all-victorious lord was lifting up the Earth on the tusks. On seeing the daitya (Hiranyaksha) in that fighting mood and jesting with him.—His eyes turned crimson and with the angry look on him the lord drained on Hiranyaksha's energy. The mighty daitya said, "Come ! Come ! Thou ignorant wretch ! Let go the Earth ; drop it down. The earth has been conferred on us, the dwellers of the subterraneous region, by the creator of the Universe ; or else why will the earth be sunken into the Rasatala ? Do you expect to derive your welfare from me ? Do the deities, our vilest enemies, take recourse to thee for our destruction ? What is the cause of this ? What thou art capable of ? Thou remainest out of sight and killest the Asuras by dint of thy divine maya. Thy strength consists in *Yoga maya.* Thou art possessed of meagre prowess. I shall kill thee today and wipe the tears of my friends. Thou art a coward and very poor in physical strength. Thy head will be instantly crushed by the mace hurled by my hands and thou shalt be dead. On thy being killed, the celestials and the sages who worship thee with offerings of presents will consequently be deprived of their root, and shall cease to be."

On being so wounded by the *tomara* (a kind of sharp weapon) of piercing speech of Hiranyaksha, Hari though burning with furious wrath, bore the smart and rose up from the waters with the Earth on the tusks, like an elephant with his mate being assailed on by an alligator. (1-6).

While Vishnu in the form of the boar was rising from the waters that daitya (Hiranyaksha) with brown dishevelled hair and thunder like resemblance followed Him as a shark (Makara) following an elephant. The daitya spoke to the lord saying,—"Oh the pity! There is nothing unworthy of the base and shameless creatures. They have nothing to fear or to be ashamed of. So that they need not be ashamed of flying before his enemy." At that time the Asura assumed a terrible body; his hairs turned brown and shone like swords. He roared like bursting of thunder bolts. But the lord Vishnu did not pay much heed to His enemy's words. He placed the earth on the surface of the water and then infused therein His divine energy. On seeing that wonderful act of the lord, Brahma chanted hymns unto Him, and showers of flowers were poured down upon His head from the heavens. At that time, fired with furious wrath, with his back adorned with golden ornaments and equipped with a terrible mace in his hand,—that fiercelooking Asura was following the lord from His back. On hearing the Asura so ridiculing Him the lord was flaming with wrath, and yet He smilingly addressed the daitya saying,—"Indeed I am a water-ranging boar, roaming about in quest of despicable dogs like thee. O thou vile wretch! What art thou vaunting about in vain? Consider thyself to be within the jaws of death. Heroes will never speak highly of thee. Have we stolen the wealth of the dwellers of the deep, and we are running away in shame for fear of thy mace? As if we have been anyhow staying here with all distress, at least to have an encounter. Having been entered into an encounter with an overwhelming powerful enemy, as if we have nowhere to stay on. Come! Come! Do thou kill us without the least delay. Thou art the head of the leaders of infantry, and as such there is nothing to be afraid of thee. Just kill us and wipe the tears of thy friends. Bear in mind, that he who does not redeem his promise is counted as most barbarous." (7-12).

Maitreya said,—O Vidura! Hiranyaksha was wrought up with a furious frenzy on being rebuked and ridiculed by the lord, just as a mighty snake being played on by its owner. Being possessed of passion the Asura lost all senses, breathed hot and hard, and darted up at the lord Vishnu with an electric celerity and attacked Him with his terrible mace. The Asura hit hard the lord at his breast. But just as a person in spiritual absorption evades death, so the lord moved a little aside and the violent blow of the Asura was all in vain. Thereupon the Asura picked up the mace and blandished it as in a duel encounter. Seeing which the lord became very angry, and in His burning wrath, biting the lower lip, the lord darted upon the Asura and hit the latter at the right eye brow a severe blow of His deadly mace. The Asura too was an accomplished hero in an encounter with mace, and as such before the blow did actually hit him, he aimed a blow at that direction and thus averted the aim of the lord. O Vidura! Sri Hari and Hiranyaksha fought fired with wrath and each being eager to bring down the other, the encounter with the mace was a terrible one. Each of them bore the other's blow, and each spoke against the other. Their bodies were severely wounded with blows from the powerful maces. As they smelt blood from their wounds they became all the more angry against one another. With the intention of bringing down the opponent each of them performed various manoevers and skill. In that terrible encounter they resembled two rival bulls fighting for a heifer. The lord assumed the boar form by virtue of His divine power of illusion and fought with his foe, the daitya King Hiranyaksha. Brahma himself became desirous of seeing the duel fight and he came there, to witness the encounter, accompanied by the Saints. The head of one thousand Saints, Brahma, saw that the daitya king has become mad with the power and passion working in him and he has cast out all fear. He is well guarded on all sides and there was no indication of his power being baffled or prevailed upon by the Reverend One. (13-20)

On seeing these Brahma addressed Narayana the Primaeval Boar, as follows :—'O God of gods ! This Asura having been granted various prized boons by us has no rival to put his prowess to defeat. He has been oppressing, frightening and killing innocent deities, brahmanas, cows and other creatures who have taken refuge under thy lotus-feet. He has made himself a thorn in the side of all beings, and he roams about to come to fight with a rival worth fighting against him. He is very wicked, vainly vaunting, possessed of illusive powers and invincible in prowess. O lord ! Don't dally with such a dangerous foe like a child playing with the tail of a venomous serpent. His energy will be increased at the hour of the Asuras setting in but before he can take advantage of the hour, do thou kill this wicked and sinful daitya by assuming thy divine power. O thou universal soul ! The frightful and fatal hour of the evening will be setting in very soon and this is the most opportune moment to kill the daitya. Do thou encompass the victory for the celestials at this auspicious hour, which is a confluence of some lucky stars and named as *Ahijit*. This lucky confluence of time is almost passing away, and do thou bring about our welfare by slaying the powerful daitya in an instant. O God ! We are thy friends and followers to whom you should grant peace and happiness. O lord ! At the time of the imprecation of curse thou thyself had ordained his destruction at thy hands. And as if led by his luck the daitya has of himself come across thee. Therefore, do thou slay the daitya in battle by thy supreme power and bring back the peace and happiness of the three worlds. (21-26).

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CHAPTER XIX

The destruction of Hiranyaksha by the Primaeval Boar.

Maitreya spoke—On hearing the sincere, and melodious words of Brahma, the lord in the boar-form cast at him a side glance showing His lotus-face brightened up with rosy smile. His enchanting smile signified His acquiescence in Brahma's above submission. Thereafter with a sudden sly bound the lord fell on the daitya standing before him, and smote a severe blow with His mace beneath the cheek of the daitya. But the daitya too struck at His mace a vehement blow with his own terrible mace, through which the mace of the lord dropped down from His hand and while whirling its downward course the dropping mace fell, the daitya king, Hiranyaksha, looked exceedingly resplendant. The lord became bereft of any weapon to fight with. The daitya king had, therefore, found opportunity to hit at the lord. But in accordance with rules regulating duel fight,—the daitya king refrained from hitting at the lord. On seeing the mace fallen off from the lord's hand, an exclamation of Oh and alas aroused among the celestials. Thereupon, considering the celestials to have been greatly frightened, the lord in the form of the boar spoke unto them "Do not be afraid, O Ye immortals ; there is no fear." And then the lord instantly called to his mind the Sudarsana-chakra (His celebrated discus) Sunabha by name. He was in reality the foremost of Sri Hari's courtiers, whom the celestials took to be a mere daitya and consequently became afraid of him. Hari was, therefore merging Himself in him by eagerly whirling His Sudarsana-chakra. But, for not knowing this mystery the celestial deities repeatedly uttered words of advice to the lord saying "O God, good betide thee ! Do thou slay the daitya soon." On seeing the lord with eyes like lotus petals standing before him with the Sudarsana-chakra in His hand the sense of Hiranyaksha was swallowed up in anger and he began to bite his lip in great wrath. (1-6).

The teeth of the daitya were terrific. He looked around with glowing eyes as if burning up all sides. He rushed forward towards the lord and saying "O unfortunate one consider yourself as dead" the daitya dealt a severe blow at the lord. O Vidura! The Reverend One in his boar-form having sacrifice for his body, in the presence of his enemy stopped with His left-leg, with the ease as in sport, the deadly mace of the daitya hurled with the velocity of the stormy wind. Thereafter the lord spoke to him, "O Thou art bent upon having victory over me. Now take up thy mace again and try thy very best." Even with the cessation of the lord's words, the daitya took up his mace and hurled it on the lord again, and resounded all the quarters with his terrible roar. Seeing the mace coming at a great speed the lord held the mace in His hand as it fell, as if in sport, just as *Garura* (the celebrated king of birds) would take up a serpent. The mighty daitya saw his prowess put down, and thereat he considered his sense of pride wounded, and consequently he became a bit non-plussed. The lord offered him to take up the mace again, but he declined the offer and did not take up the mace. As a person initiated in dangerous tantric course of Sadhana would resort to the various set-processes for compassing the death of a Brahmana even so did the Asura take up a flaming dart of three pointed pikes for killing his adversary (the lord) who had the form of sacrifice. That trident being hurled up by the mighty daitya-king Hiranyaksha rose to the sky flaming up all the quarters with its brilliance. Thereupon the lord cut-off that trident with His whirling discus just as Indra's weapon had cut off the wings of Garura, the vehicle of Vishnu. On seeing his trident cut off to pieces by the lord,—the daitya was the more angry and being literally flamed up with burning fury, he was uttering dreadful yells, and nearing the lord he dealt a thunderous blow of his fist upon the breast of the lord which is the abode of all wealth. (7-13).

Though thus smitten with the deadly blow, the body of the Primal boar did not even shake, even as a mad elephant is not supposed to be moved on being struck with wreaths of flowers. Thereupon that daitya king set about spreading a net-work of illusions upon the lord who Himself is the abode of all the illusory energy of Yoga. At the sight of the actions brought about by the illusion of the daitya, all creatures became overwhelmed with fear thinking that the day of doom was near. Suddenly, the wind blew furiously and all quarters were enveloped with darkness by the dust raised by the tempestuous whirl wind Stones were showered upon all around as if cast by a *kshepani* (a kind of hurling weapon). The sky became suddenly covered with clouds, and there were repeated clash of thunder accompanied by flashes of lighting. Pus, blood, hair, bone, urine and excreta were showered upon all sides. There were showered down from the clouds incessant rain and in consequence the stars seemed to be blotted out from the firmament. It seemed that mountains had been pouring down various arms all around. Suddenly there appeared a number of Rakshashis. Those Rakshashis had dishevelled hairs and each of them were equipped with a flaming trident. In the twinkling of an eye there appeared numerous Yakshas, Rakshashas, elephants, horses, and foot-soldiers all in the array of a battle-field and they began to utter shrill cries such as "Kill, kill, cut off, cut off etc." Thereupon, with a view to destroy those illusory phenomena created by the Asura,—the Reverend One having the form of sacrifice took up His celebrated discus Sudarsana. (14-20).

At that identical moment Diti remembered suddenly the words of her husband viz. that thy sons will meet with their death at the hands of Hari. On that fateful rememberance her heart suddenly trembled and her breast discharged blood.

On finding his illusions snapped up by the lord Sri Hari, the daitya king Hiranyaksha endeavoured to squeez Hari between his stony arms. But the Asura was astonished to find that Hari was outside the tight bounds of his arms. Thereafter that daitya began to blow Hari with his thunder-like clenched fists. Thereupon the lord hit the daitya with His two fore-legs at the joint of the Asura's ears, just as Indra had belaboured Britrasura. Although the Asura was hit by the lord as in sportive humour, yet he dropped down on the earth like an uprooted tree, his whole body trembled, his eyes bulged out, and his hands, feet and hairs were shrivelled up. The daitya was of mighty energy and he used to bite his lips agitated by anger. On seeing the daitya king Hiranyaksha fallen dead on the ground, Brahma and the other deities spoke to each other in delight as follows :—

"Ah ! Who can attain so fortunate a death ! He is killed by the feet of the lord, and died while seeing His lotus-face who is meditated upon in solitude in spiritual trance by austere yogis desirous of deliverance from their gross bodies."

Thereupon the celestials in their delight began to eulogise the lord in hymns saying, "Repeated salutation unto thee, O lord, who spreads the entire complement of sacrifices and who assumes the auspicious form surcharged with the principles of *sattwa* for the purpose of maintaining the creation. It must be by dint of good luck that the daitya has been killed at thy hands. O lord! We are devotedly attached to thy lotus-feet, and it is therefore that thou delivered us from the oppression of the wicked daitya. Through our unflinching devotion to thy feet, may we be freed from every sort of impediment." (21-27).

Maitreya said,—Having so slain the daitya king Hiranyaksha endowed with invincible prowess, the Reverend One in the Primaeval Boar form, being hymned by Brahma and the other deities, went back to His own region ever full of festive mirth. O Vidura! I have related unto you, exactly as I have heard it from my preceptor, as to how the lord Sri Hari assumed incarnation and how in a terrible encounter the lord killed as if in sport the daitya king Hiranyaksha irresistible might.

Suta said,—O Saunaka! On hearing the recital by the illustrious sage Maitreya of the story of the Reverend Lord of the Universe, Vidura, the great devotee of the lord, experienced supreme delight. When recital of the story of righteous persons of great renown brings exceeding joy to the heart, what to speak of the rapture that Vidura felt at the recital of His story who bears the Srivatsamark? O Brahman! Once upon a time a leader of elephants was in the grasp of a mighty alligator, and in his utter distress he meditated upon the lotus-feet of the lord and the female elephants were uttering pitious cries being moved with great sorrow. Thereupon the lord in compassion delivered the elephant from the grasp of that alligator. The lord is worthy of being adored by all persons of simple pious hearts. Only wicked and impious persons take him to be unattainable with adoration. What person can there be who should not propitiate the lord with devoted service knowing him to be the sole support of those seeking for shelter and refuge. O Dwija! The person who listens to, chants and has faith in the sacred story of the destruction of Hiranyaksha done with the ease as in sport, and the lord's assuming the boar-form for rescuing the Earth sunken into Rasatala,—is instantly freed from even the sin, committed by the slaying of a Brahmana. The story of the lord's sportive actions is capable of granting eminent pity, wealth, fame, length of longevity, blessing of God, energy of the vital organs and heroism in battle. The virtue of hearing this story leads one to the attainment of refuge in Narayana, at the end of his days. (28-35).

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CHAPTER XX.

The Description of Creation.

Saunaka asked Suta saying,—O Sauta! After having been assigned the Earth for his habitation, by what means did Swayambhuva Manu create all the creatures now found on the face of the earth? The great devotee Vidura was the natural chum of Sri Krishna. He renounced his elder brother Dhritarashtra and his sons by reason of their slighting Srikrishna's good advice, whereby, in the opinion of Vidura, they transgressed righteousness. Moreover, the high-souled Vidura sprang from Veda-Vyasa's person, and as such he was in no way inferior to his Sire (Dwaipayana) in point of virtue. Vidura resorted to Sri Krishna's heart and soul, and he followed those who dedicated themselves to Sri Krishna. By visiting sacred places of pilgrimage he had his sins washed off and arrived at *Gangadwar* (Hardwar). Having so-arrived there what did he ask of the auspicious sage Maitreya, the foremost of those possessing the highest knowledge? There must have been held in the conversation that took place between them, sacred and sin-destroying discourse on the lord Sri Hari,—the discourse which is capable of cleansing sin even like the holy water of the Ganges. O Suta! Good betide thee. Do thou relate those holy topics to us. Even after hearing so much of these, we have not been fully satisfied. Every action of the lord is meritorious and worth being recited. What person can there be who feels satisfied after having a draught of the nectar of discourse on the lord Sri Hari ? Do thou recite unto us all that we querried on and thereby satisfy our eager desires. On being so solicited by the sages living in the forest Naimisha by name,—Ugrasrava, after having meditated in his mind the lotus-feet of the Reverend One, spoke unto them saying "Do ye listen to." (1-7).

O Rishis ! On hearing the description of the raising up of the Earth from the Rasatala by the lord Sri Hari assuming the form of a Boar in a sportive revel and exercising His divine power in placing the Earth on the surface of the water, and thereafter His killing the daitya-king Hiranyaksha in duel fight with ease,—Vidura experienced great delight and he spoke to the illustrious sage Maitreya as follows :—

"O Brahman ! What did the lord Brahma of lotus-origin do after having created the Prajapatis at the advent of the new creation ? Thou art conversant with mysteries we are ignorant of, and do thou be pleased to relate to us how did Marichi and the other Brahmanas and Swayambhuva Manu bring about the creation of the universe at the command of Brahma ? Did they perform the creation independently or in company with their wives ? Or was it that they performed the creation in co-operation amongst them ?"

In reply to him, Maitreya spoke as follows :—

"At first Prakriti the stay of the three fundamental qualities viz. Sattwa, Rajas and Tamas, was in a passive state devoid of any agitation. Thereafter, agitated by the resistless Destiny of creatures the Prime Person presiding over Prakriti and Kala (Time),—the principle of Mahattattwa came into being. From Mahat-tattwa predominated by the principle of Rajas (Passion) sprung up Ahankara-tattwa as willed by the Lord. Mahat-tattwa is frought with a comparatively large measure of the principle of *Sattwa* (Purity) but only being so willed by the Lord it was frought with a large portion of the principle of Rajas (passion) at the time of the origion of Ahankara-tattwa. That Ahankara represents Sattwa, Rajas and Tamas in turn and brings forth objects in five such as Akasa (sky) etc. (viz. the five kinds of rudimentary matter the five kinds of gross matter, the organs of cognition and their five presiding deities the five kinds of matter are Earth, Water, Energy, Air and Ether.) (8-13).

These Tanmatras in isolation from each other cannot independently equal to the creation of any Cosmic object. But when these are combined through the divine power, they generate the mundane golden egg. (This view is almost approaching the Nebular Hypothesis), The Lord of the Universe reposed for over one thousand years on that egg devoid of any living creatures and lying on the surface of the waters of the ocean. While the Lord was so lying in self-communion, there issued from His navel a lotus with shining brilliance of one thousand sun together. So large was the lotus that it could be the dwelling-place of all the creatures. From this lotus sprang out Brahma, the Self-created. Thereupon being endowed with the powers of the Reverend One lying on the waters, Brahma created all beings and assigned to each of them name and form as before. By means of shadow, the rival of light, Brahma created at first the five kinds of *Avidya* (ignorance) viz. Tamisra, Andha-Tamisra, Tama, Moha, and Maha-Tama. But the creation out of the shadow being full of *Tama* (darkness), the creation thereof did not please the creator, and therefore he gave up that form, and that became the Night. And this night formed the hour of the Yakshas and Rakshashas that were created then. Out of this gloomy creation of the Night was also caused the creation of hunger and thirst. (14-19).

Thereupon being smitten with hunger and thirst and finding out apparently none else those Yakshas and Rakshashas rushed forward towards Brahma himself to devour him. Of them some being sorely assailed upon by hunger and thirst began to cry "Do not let him go even though he is our father" and also "Eat him up and appease the hunger and thirst." Thereat Brahma was verily afraid of and said,—"Do not eat me up, save me, Ye Yakshas and Rakshashas ! Ye are my children. You must not devour me up." Even thereafter those who said "Eat him up" became the Yakshas, and those who said "Do not let him be saved". became the Rakshashas.

Thereafter all that Brahma created with his effulgent form predominating *sattwa* quality became endowed with *sattwa* attributes, and these being full of *sattwa* became the celestial deities. These deities in their sportive revels appropriated the effulgence of Brahma's shining form,—and this shining form of light became Day-time.

After this Brahma created from his hips the Asuras. They were grossly lascivous and out of their lewdness they rushed up towards Brahma himself to satisfy their sexual desires. On seeing this shameful attitude of those Asuras, at first Brahma smiled, but when he saw them rushing up to him without any shame he became angry upon them, but being afraid of them he fled away from them. Thereafter Brahma went to that Reverend One—bestower of the desired boon to His devotees and remover of miseries of the miserable ones,—the lord who when propitiated favours His followers by showing them any of His forms to the liking of them. Approaching that lord, Brahma spoke to Him saying—

"O Supreme Soul! Do thou be pleased to save me from the plight. By thy command I am engaged in the creation of beings. But some impious beings have been created who now rushes forward to commit outrage on me. O lord! Thou art the only remover of the miseries of the people. Thou art known to be inflicting afflictions only upon those ill-fated persons who would not take refuge under thy lotus feet. Do thou be pleased to save me from the trouble." (20-27).

Thereupon the Lord, who saw into the hearts of all, knowing the embarassment of Brahma said to him—"Do thou cast away this thy present body which has been made impure by thought of lust? In obedience to the Lord's command, Brahma then cast off his body. That cast off body of Brahma assumed the form enchanting Evening, the hour of amorous sports. The lascivous Asuras took her to be a wench and became enchanted. They began to speak about her amongst themselves as follows:—

"The lotus-feet of this wonderfully beautiful wench is resonant with jingling sounds of her *Nupuras*. The pair of her sparkling eyes are languid through amorous desires. Her waist girt round with a thin silken attire is showing to be the chains of sensual zone. Her well developed breast pressed against each other tightly leaves no space between them. She has a fine nose and a handsome set of teeth, and her rosy smile and look full of vivacity are exceedingly delightful. Has she been covering up her person often due to her bashfulness?

Oh the wealth of beauty of her black hairs."

O Vidura! Taking the cast off body of Brahma to be a wonderfully beautiful wench,—those Asuras became completely enamoured. (28-31).

The Asuras became sorely influenced by passion and they thought: What a captivating beauty she has! And again what self-control and patience! What an enchanting youth she has! We are all so sorely distressed by passion for her, but she seems to be quite without any desire and proceeds on with measured steps The evil-minded Asuras went on so thinking about that Evening in the form of a wench and at last being unable to control themselves any longer, they addressed her the following words :—

"O thou having things resembling the trunk of a plantain tree, who art thou? From what race hast thou sprung up? Whose daughter thou art? O thou irascible fair, what thou art here for? Thy beauty and youth are very dear articles of merchandise; why art thou afflictest these unfortunate followers of thine by with-holding from them thy charming beauty? Whatever may thy race be, it is indeed a good fortune to us to come across today thy charms. But O frail one! Thou art paining us by playing with our mind as though striking a falling ball with thy palm. Thy lotus feet are never stationary. The moderately thin middle part of thy body appears to have been sinking down under the burden of thy heavy developed breast, and thy look is gay and grand. Thy trail of hairs is very beautiful." Then, designating that Sayantani Sandhaya with various attributes of fair-sex those Asuras overwhelmed with passion for her to be their beloved one. Thereafter Reverend Brahma smiled on the above conduct of those Asuras, and out of his grace created the Apsaras and Gandharvas. (32-38).

At that time his so graceful form seemed to have been seeing the naturally grand form of the soul within. Brahma then cast away his charming body which became the moon light. Thereupon Viswavasu and the other Gandharvas appropriated that moonlight. Then Reverend Brahma created Ghosts and Pishachas out of his indolence. Those Ghosts and Pishachas appeared stark naked with dishevelled hairs flowing. On looking at those Ghosts and Pishachas Brahma remained with his eyes closed. After a short while Brahma did cast away that form of his named as Jrimbha. On that body being so cast away, it was appropriated by those Ghosts and Pishachas. The body that brings about discharges from the organs of sense is called Nidra; and the afflication caused through such discharges of the sense organs is called Unmada. The Lassitude, Jrimbha, Nidra and Unmada, all the four attributes have been appropriated by those Ghosts and Pishachas, the constituents of whose bodies are those four attributes.

Thereupon on thinking himself possessed of immense strength, Brahma rendered himself invisible and created the Sadhyas and Pitris. That invisible form of Brahma, wherefrom the Sadhyas and the Pitris have been created, has been appropriated by those Sadhyas and Pitris,—and it is that invisible form of theirs to which the learned ones offer food, drink and sacrificial offerings unto the Sadhyas and the Pitris.

Thereafter Brahma created the Siddhas and Vidyadharas from his body which though visible yet capable of being invisible. Those Siddhas and Vidyadharas appropriated that form of the Reverend Brahma who bestowed upon them his own wonderful power of vanishing from view at desire. Then the lord of creation having seen the reflection of his handsome soul and imagining the various ways of nodding the head etc. created from his image the Kinnaras and the Kimpurushas. Those Kinnaras and Kimpurushas took up that reflecting handsome form which Brahma had cast away. They in company with their wives chant the glories of Brahma at the early hour of dawn. (39-46).

Then, as Brahma laid down that body of his enjoying the objects of desire through the different limbs and indulging in various imaginations—but that body proving otherwise inadequate,—the lord of creation renounced it. Thereupon the hairs that dropped off that cast away body of Brahma were converted into snakes. At the time of casting away that body of his, the hands and feet moved as in a feat for which reason the Snakes are named *Sarpa* and they are also named *Naga* by reason of the velocity of their moving. Also on account of their having sprung from Brahma's body for enjoying objects of desire, these snakes have their hood elevated. They sprung from Brahma's anger, and therefore they are very irritable and evil in nature.

Thereafter deeming himself successful in renouncing his previous bodies,—the self-sprung (Brahma) created from his mind the Manus, from whom sprung all the creatures, to whom Brahma had given up his male form. The creatures who were created before the Manus began to eulogise Brahma on seeing those Manus, and they spoke as follows :—

"O thou creator of the universe! Thou hast well done this time. From the Manus will be established the sacrificial rites etc., and we all shall be able to feed on the oblations of clarified butter."

Thereupon Brahma had controlled the sense through the Yoga powers of Anima, Laghima etc. and had created out of those powers the ascetics of illustrious merits, and they were after his heart. Brahma had given to each of them one of his limbs, which were endowed with spiritual absorption, yoga, the powers of Anima etc., meditation, worship and *Vairagya etc.* (47-53).

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CHAPTER XXI.

The Marriage of Devahuti with Rishi Kardama.

Vidura said,—O mighty Sage! The race of Swayambhuva Manu is highly praiseworthy. Do thou also describe in details the propagation of the people by virtue of the union between man and woman as in that race Swayambhuva Manu had two sons Priyabrata and Uttanpada by name. Do thou describe how those two sons of Manu had righteously ruled this Earth with Seven Islands. Devahuti, the illustrious daughter of Manu was married to Prajapati Kardama. That Prajapati Kardama was great Yogin. His wife Devahuti, was possessed of all the auspicious marks of Yoga such as Jama and Niyama etc. Do thou relate unto me as to how many children were begotten by that great Yogin on her (Devahuti). O Reverend Sir! I am very eager to hear it. The worshipful Maharshi Ruchi and

Brahma's son Daksha were respectively married to Akuti and Prasuti, the two daughters of Manu. Do thou also tell me how Maharshi Ruchi and Prajapati Daksha had created the people on their two wives.

The illustrious Sage Maitreya replied,—As commanded by the creator Brahma to create people, the Reverend Kardama Rishi adhered to hard austerities for ten thousand years on the banks of the holy river Saraswati. Performing the sacrificial rites attended with spiritual absorption that illustrious Kardama Rishi meditated the lord Sri Hari, the bestower of prized boons to his devotees. (1-6).

At that worshipful meditation of Kardama Rishi in the Satya Yuga the Reverend Lord Sri Hari became highly pleased. Thereupon the lord being so much pleased towards that Rishi, appeared before him in His form consisting of sound. The Rishi in the course of his meditation looked upto the sky and there he saw the lord stationed in the aforesaid form furnished with the splendour of the sun in the firmament. The Rishi saw Him wearing a wreath of white and blue lotus. His lotus-face was fascinatingly graceful with slack and blue ringlets. He was wearing shining vestures, diadems and ear-rings, and He had in His four arms conch, discus, mace and lotus. His simple and charming look filled all hearts with overflowing joy. The Rishi also saw that the lord had reposed the pair of His lotus feet on the neck of Garura. He had Sri (Lakshmi) on his bosom and Kaustubha, the best of all gems, was in His throat. On seeing all these the mighty Rishi Kardama felt great joy and he understood that his desire has been fulfilled. Thereupon the Rishi bowed down unto Him by bending down his head on the ground and with joined hands the Rishi then addressed the Lord as follows :—

The great Maharshi said,—"O thou worthy of being hymned ! Thou art entirely composed of Sattwa qualities, and the sight of thy auspicious self has fulfilled the purpose of these eyes of mine. A sight of thee is cherished by meritorious saints practising austere penances and performing hard yoga exercises births after births. Persons who have got their understanding pervaded by thy divine power of illusion for fulfilling their desires, worship thy lotus-feet which are as though a bark for crossing over the waters about the world seeing that even the dwellers of the infernal region do also obtain that. Though I am preverse to any purpose, which is hated by all, yet with a view to obtain a wife like a *Kamadhenu* capable of conferring the three kinds of desired objects,—I worship thy feet who art the bestower of all objects of desire. O lord! Thou I have become full of desire thereby yet to be able to fulfil my desire whom else should I worship but thee who art the source of all means to that end? O Supreme lord! By thy behest representing a rope all people are fettered by desire just as beasts. O thou bestower of supreme good! In following the way of the people, I make presents of offerings in worship unto thee with a view to get my desired wife. I do not desire a wife like unto the common run of people for satisfaction of sexual desires. On the other hand, I desire a wife for this reason that without having a wife, one cannot expect to redeem his moral debts to the Deities, Rishis and the Pitris. O lord! Thou art time. We are made to work in fear for thee. Thy devotees have no cause of fear. For, unlike the common run of people, they take refuge under the umbrella of thy feet. They get their physical wants, such as hunger and thirst etc, satisfied by quaffing the nectar of thy praises recited to each other. O lord! Thy three-navelled wheel of Time is indeed wonderful. The wheel rolls on an undeteriorating *Aksha* as its base, it has thirteen radii three hundred and sixty joints, six circumferences, three stays, and countless *kshanas* and *lavas* as its foliage; and the wheel rolls in speed along with the world and though it is unavoidable it cannot carry away the lives of those who are thy devotees. (7-17).

O lord! Thou art indeed one; but inspired with the desire of creation, thou assumeth duality through the power of spiritual absorption centred in the soul, and thou causeth the creation, preservation and dissolution of every thing through thy own energy. O lord! If thou dost not desire heming us in by a net-work of thy divine power of illusion consisting in our desire for creature-comforts, yet dost thou bestow thy grace on us all, whereby we may expect to free ourselves from the three kinds of debt. O Reverend One! Inasmuch as thou art discernible through thy sensuous Tulasi,—I bow down unto thee, whose cognition stamps out the reaping of action. Thou dost cover up all creature with thy own power of illusion. Thou raisest the desire of those harbouring desire even if they are unworthy of thy grace. and thou art worthy of being bowed down unto.

Maitreya said,—On hearing the sincere address of Kardama Rishi, the lotus-navelled lord reposing on the wings of Garura, smiled in love and looked with His eye-brows raised up and said as follows with His nectar-like sweet voice,—'O Kardama! Thou art the best of all sages. The purpose for which thou hast directed thy adoration towards me by restraining thyself is known to me and—the said purpose of thine has already been with their soul centred in me, provided for by me. Such worship from them does never prove futile, who worship like thee with their soul centred in me, so that thy desire must be fulfilled. (18-23)

The good fortune of that lord of Prajapatis, the Emperor Manu, is renowned all over the world. Dwelling in Brahmavarta he reigns on this Earth with the seven islands. That pious Rajarshi incarnate, accompanied with his wife Satarupa, being eager for a sight of thee will call upon thee day after tomorrow. O thou piety incarnate! He has a daughter having the wealth of beauty and character. She is young and modest. Thou art worthy of that damsel who has been in search for a husband like thee. Thy heart has been set upon the attainment of a worthy wife for long years. That fair daughter of the Emperor Manu will resort to you in a short time. Being thy wife, she will bring forth offspring in nine diverse ways from thy seminal fluid which has been hitherto stored in thy soul. Thou shalt have many daughters. On thy daughters the sages will speedily beget children. My child! Obey my behest by completely dedicating unto me the fruits of all thy acts. Thereupon thou will attain perfection in all directions and ultimately thou wilt attain me. Being a householder, do thou deeds of kindness to all creatures. After that thou wilt take to the order of Sannyasa and in that stage thou wilt remove fear of all creatures. In so leading thy life thou wilt perceive thyself and the universe in me identically, and that thy soul is identical with me. Thereafter through the agency of thy vital fluid I shall infuse a portion of my divine spirit in thy wife Devahuti, and he who will thereupon be born of her will compose the Tattwa-Samhita. (24-30).

After having so instructed Kardama Rishi, the Reverend

One vanished from the lake named Vindu surrounded by the river Saraswati. Kardama Rishi saw Him, the lord who was worshipped by the celestials of accomplished asceticism and ritual mantras the way to whom is sought after by the Siddhas chanting the hymns of Saman, the sound of which was being heard by the lord while so departing. In anticipation of the time told by Sri Hari, Kardama Rishi awaited just there on the bank of the river Saraswati after the departure of the lord as aforesaid. On the otherside of the story, traversing the earth in search for a bridegroom for his daughter, and taking that daughter with her mother in a chariot of gold, Manu arrived exactly at the appointed time at the holy hermitage of Kardama Rishi (31-35).

It was at this holy hermitage of Kardama Rishi of illustrious piety that the heart of the Reverend One melted with compassion and tears of joy trickled down from the eyes of the lord when that Rishi sought refuge of Him. That hermitage is called the lake Vindu which is watered by the river Saraswati. The water of that Saraswati river is holy, nectar-like in taste and the panacea of all ills and is drunk of by the great sages living there. The whole hermitage abounds in sacred trees and creepers where all birds and beasts live with pleasure. The place is embellished with flowers and fruits of all seasons and has the charming beauty of a forest land. The hermitage is charmed with melodious notes of maddened birds and there the black bees sport in diverse ways. The peacocks dance there like dancers on the stage. The characteristic musical notes of cuckoos enchant and invite there every one. The hermitage is adorned with all seasonal fruits and flowers such as Kadamba, Champaka, Asoka, Karanja, Panasa, Asuna, Kunda, Mandara, Kutaja, Mangoe and various other fruit trees. The hermitage is ever resonant with the notes of Karandavas, Plavas, Swans, Kuravas, Water-fowls, Sarasas, Chakravakas, and the other birds. (36-41).

In that hermitage always wandered about on all sides numberless deer, hogs, porcupines, Gavayas (a species of fox), Gopuchas (a class of monkeys), asses, Nakulas and the musk-deers. Having entered in that hermitage that Prime King Manu beheld an ascetic seated in front of a sacrifiical fire offering oblation there into. The person of the ascetic was resplendent with lustre having performed many hard austerities. The ascetic did not feel any weakness having heard the words sweet as nectar as uttered by the Reverend One of charming look. The ascetic was of high stature, his eyes were beautiful like the lotus petals and he wore matted lock and bark of trees. Approaching a little towards the ascetic, the King saw him as an unclean precious jem. Thereupon the Primaeval King Manu went up towards the thatched cottage of the ascetic and he bowed down before him who received the King with welcome. The ascetic offered the King *Argha* which the King accepted and took his seat there. Thereupon, remembering the behests of the Reverend One, the ascetic addressed the King the following words in melodious voice :—

"O King ! I think you have undertaken this journey with a view to protect the pious ones and to punish all wicked persons, in as much as kings are known to have been endowed with portions of the divine power consisting in protecting the people. The ascetic, at this stage recited the prayer to the Reverend One, and the prayer runs thus :—"Salutation unto the Supreme Lord who assumes at times the forms of the Moon, Sun, Fire, Wind, Yama, Virtue and Varuna." Thereafter the ascetic again addressed the King saying "O King ! If you do not journey over the earth in your Victorious chariot shining with jewels, having in your hands a bow the twang whereof strikes terror in the minds of vicious persons, then the cause of Virtue will suffer. You are undertaking the journey like the shining Sun accompanied by a huge army trodden under whose feet the earth trembles. If that were not so, then the connections established by the Reverend One in the distinction of orders and rules would be transgressed by the wicked. O King ! If you were to have been sleeping then the avaricious persons will raise their heads up for they will have no fear for any punishment and in that case impiety will increase and the world will be entirely ruined being beset with robbers. Yet, I should like to hear with delighted heart what you will tell me. (42-54).

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CHAPTER XXII.

The Marriage between Maharshi Kardama and Devahuti.

The illustrious Maitreya said,—On being so eulogised for his many qualities and good deeds, the Emperor Manu felt ashamed of and intimated the Maharshi the cause of his journey to the latter. The virtuous King said,—"O thou piety incarnate! For the purpose of propagating the Vedas, Brahma created you from his mouth, and you are well accomplished in Yoga and freed from the vices of the senses. Then again to protect you and the pious ones, Brahma has created me and the other Kings from his thousand arms in as much as the Brahmans are said to have been created from Brahma's heart and the Kshatriyas from his arms. We the Brahmans and the Kshatriyas, protect one another. But in reality such protection comes from Him (the Reverend One), who is free from all changes, though he is identical with what is Sat (real) and Asat. All my doubts with regard to this view have been removed immediately as I have seen you, inasmuch as you are endowed with six qualities and you have of your own accord pointed out to me my duties when I feel it my duty to protect others. It is due to my good fortune that I have seen you. Impious persons cannot have vision of you. It is through my good luck that I have been able to touch with my crown the dust of your feet. (1-6).

By my good fortune I have received your commandments and great favour. It is also due to my good luck that your sweet words have been received by the uncovered holes of my ears. O my lord! You have been gracious enough to so favour me to-day. I have been verily distressed due to my affection towards my beloved daughter. It behoves you, therefore, to listen to the words of this my miserable self. This is my daughter who is the sister of Priyavrata and Uttanpada (my two sons). She is in search for an accomplished and young husband. On hearing from the divine sage Narada all about your noble birth, character, age, learning, beauty and other prized qualities,—she has made up her mind to worship you only as her husband. Therefore, O sage, I reverentially present this my daughter to you. Do you now be pleased to accept her. O foremost of the twice-borns this my daughter is in every respect fit for your noble self. She shall be your becoming partner in all household works. I request you to consider that even those who are dissociated from all objects of desire should not refuse any such objects of desire when such objects appear before them unsolicited. So that there is nothing to speak of the persons who are possessed of desires in their hearts. Therefore, do you be pleased to accept this daughter of mine. Again, you should also consider that he, who refuses an offer that comes unsolicited and thereafter begs for the same thing of a miser,—loses even his wide-spread name and fame and becomes disrespected by others. O best of all sages ! I have heard that you have decided to marry, and therefore I request you to marry this my daughter. You have already observed Brahmacharya for a long and completed period, and therefore do thou be pleased to accept this offer of my daughter from me." (7-13).

Kardama Rishi said,--"Very well, I am also willing to marry. Your daughter also has not been given in marriage to any one. As stated your daughter having been determined to marry none else than me, you have not given her away to any one else. Therefore by this our first befitting marriage shall be celebrated.

O lord of men ! Do you now recite all those ritual mantras for marriage in favour of your daughter, I am inclined towards having your daughter as my wife. Who will not desire her, the charm of whose person defeats that of ornaments. One day on seeing her playing on the roof of your palace, with her eyes fixed towards the playing balls and her feet beautified with the jingling sound of *Nupuras*,—the Gandharva King Viswavasu became overwhelmed with passion and being unmindful fell down from his car. She is the ornament, so to say, of all women. This incomparable damsel cannot be seen by persons who do not serve the lotus-feet of Sri (Lakshmi). You are the first lord of men (Manu), and this your daughter is the sister of prince Uttanpada (Manu's son). You having prayed for it, what wise men would not accept this fairest damsel in marriage ? I should, however, like to tell you at the outset about my promise. I am determined that I shall devotedly live with this chaste damsel so long as she shall not bear my energy, (as long as she shall not be in family way) with her own energy. Thereafter I shall resort to the practice of that virtue, proclaimed by the Lord Vishnu who is the lord of Prajapatis, which, forms the foremost help in the attainment of the best knowledge (knowledge of the self or Soul). My preceptor in this my determination is the illustrious lord of the Prajapatis from whom has originated this wonderful universe and in whom the universe rests shall ultimately perish." (14-19).

The auspicious Maitreya said,—O Vidura! After saying as aforesaid Kardama Rishi preserved silence and began to meditate upon the lotus-navelled lord Vishnu. But Devahuti's heart was attracted by the Rishi's smiling countenance. Thereupon knowing the intention of his queen and the daughter, Manu delighted in heart conferred his daughter upon Kardama Rishi who was gifted with many qualities. The queen Satarupa also with great satisfaction made unto her son-in-law (the Kardama Rishi) and daughter presents of various precious clothes, ornaments and many other costly articles of daily use. Manu felt greatly relieved of his anxiety having been able to give his daughter in marriage unto a worthy bride-groom. He was, however, distressed on account of his affection towards his daughter (Devahuti) whom he very fondly embraced in his arms, and being unable to withstand her separation the king drenched his daughter's hairs with incessant tears, exclaiming all the while again and again "O my daughter" "O my darling!!" Thereupon having bade adieu to that foremost of the ascetics (Kardama Rishi) the King Manu with his spouse ascended his chariot and started for his capital. (20-24).

The King proceeded on while beholding the beauty of the holy hermitages of ascetics, who have controlled their senses, on both the banks of the holy river Saraswati. Having been informed of the approach of their king, the delighted subjects went in advance out of Brahmavarata to receive the king with singing, playing on musical instruments and chanting his good deeds. The city of Bahismati is the capital of the king. It was here that all the hairs fell off His body when the boar-form of the lord Vishnu shook. The city abounds in all prosperity. There the yellow *Kusa* and *Kasa* grasses grow always with which the ascetics worship Vishnu, vanquishing the Rakshashas who are enemies of sacrifices. The great king Manu also worshipped there the Prime Male Being Vishnu by spreading Kusa and kasa grasses. Returning to his city Bahismati, Manu entered his own palace where there was none of the three-fold miseries of men. Living there in company with his wife and children, the King enjoyed perpetual bliss without any obstruction. (25-30).

At every dawn of the day the songsters with their wives glorified the king by chanting his noble actions and also themes on the glories of Sri Hari. Though engaged in various worldly enjoyments, under the refuge of the Reverend One the king was invincible to any of the senses or the enemies. The time of the king was never spent in vain inasmuch as he always listened to the discourses on Vishnu, and meditated upon Him and chanted His glories. In such a way the king spent his days for seventy one Yugas and being ever engaged in topics of Vasudeva, he was not subject to the influence of the three-fold state of consciousness, dream and sleep. Can the three-fold miseries, physical, mental and superhuman and also that of the influence of enemy and climate afflict such an one (the king Manu) who has taken refuge under Sri Hari's lotus-feet ? Being queried by the ascetics, Manu related to them the duties of men for the welfare of all creatures the general duties of the mankind, and the diverse obligations of the different orders and stages. My child ! I have thus described unto you the wonderful character of the Prime King Manu, and I shall now relate unto you the uncommon powers of his daughter Devahuti as follows. (31-38).

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CHAPTER XXIII

The amorous sport of Kardama and Devahuti in the celestial Car.

Maitreya said,—After the departure of her parents the chaste wife Devahuti, in following the desire of her husband, delightfully administered unto the Rishi, like Bhavani (Durga) waiting upon her lord Bhava (Siva),—fidelity, purity, glory, control of passions, always displaying her love and sweet words. Throwing off desire, hypocrisy, envy, avarice, pride and all other forbidden conduct, and with great care and earnest service, Devahuti daily succeeded in satisfying her powerful husband. One day the ascetic (Rishi Kardama) compassionately and affectionately said to the daughter of Manu (Devahuti) who had been unflinchingly devoted unto her husband even greater than a celestial being desirous of acquiring his blessings and who had been emaciated by the continued performance of hard austerities as follows :—

"O chaste lady ! Thou art born as a woman who dost confer honour,—and I have been greatly pleased with thy sincere devotion and service. Thou art prepared to sacrifice on my account although thy body is exceedingly dear to all creatures. Thou art quite regardless of thy body the comforts of which thou hast sacrificed in consideration of the devotion that thou bearest towards me. Thou hast secured by thy sincere service rendered unto me those divine enjoyments devoid of fear and sorrow, which I myself have obtained as the grace of the Reverend One, for having served Him with concentrated thoughts through my worship, asceticism and spiritual absorption which are ever centred in mine own morality. Being greatly pleased with thee, I now confer on thee the boon of spiritual insight (*Divya drishti*) by virtue of which thou wilt be able to enjoy all divine pleasures. (1-6).

"On the Reverend Urukrama frowning all desires for various enjoyments and comforts vanish into nothingness, so that are they worthy of thee ? Thou hast attained the *Summum bonum* of chastity. By virtue of thy devotion to thy husband do thou now enjoy those divine enjoyments which are extremely difficult for human beings to attain. Nay, not only that, even the fact of being a king, does not entitle a person to the enjoyment of those divine pleasures." Maharshi Kardama had acquired the entire divine powers of spiritual absorption and he was proficient in devotion to the lord Sri Hari. Devahuti was freed from every care instantly as she cast her eyes on him while he was speaking as aforesaid unto her. While she was looking on her husband bashfully, with the inward delight of her mind, her face brightened up beautifully, and she addressed her husband (Maharshi Kardama) humbly with words full of emotion.

The auspicious Devahuti spoke,—"My lord! My husband! Thou art the lord of infallible spiritual absorption and super-human active energy. There is no doubt that everything which thou hast spoken about have been effected by thee. Do thou now fulfil thy vow which thou hast made at the time of espousing my hand. Do thou grant me such embraces as would fill me with offspring. Chaste women attain meritorious end if obtaining worthy husbands they can bear children. My lord! If it pleases thee to let me know for the sake of fulfilling thy vow—then do thou permit me to prepare this my body in accordance with the rules of the art of love, so that my person may be fit for amorous sport. O lord! The influence of *Kama* (the God of love) being defeated by thy self-control, is oppressing my body, and thereupon my body has been weakened. Do thou now fix up a fit place for our amorous union."

The auspicious Maitreya said,—O Vidura! Being pleased to fulfil the sexual desire of his wife (Devahuti) Maharshi Kardama had taken recourse to his powers of Yoga. By dint of the Maharshi's power of yoga,—instantly there appeared a car in the sky. (7-11).

That wonderful car was capable of moving at will fulfilling every desire. It was a divine car, furnished with every variety of game, embellished with jewelled pillars, enriched with artistic decorations, comfortable for every season of the year, equipped with variegated *pattikas* and pennons, decked with various coloured flowers and wreaths with swarms of black-bees humming and hovering round about, covered with curtains of *dukula*, *Kshauma* and *Kauseya* etc. The car had rooms in it rising in rows of embosoming elegant beds. It was a really charming car inasmuch as its various parts were furnished with sofas, fans and seats. The different places of the car were adorned with various sorts of workmanship,—here decked with emeralds and there with daises of *Vidrumas*. The doors of the car flashed forth lightning having adamant door flaps. The top of the car was laden with sapphires and was adorned with cupolas of gold. (12-17).

The sides of the car were decked with large and luminous emeralds. The car looked to be surpassingly beautiful on account of its being ornamented with variegated *Vimanas*, chains and golden gateways, all properly adjusted. There were swans, pigeons and other birds so naturally painted on the car that real swarms of pigeons etc. mistaking them as real birds fell upon them with their respective cries. The car also contained beautiful pleasure grounds, sleeping apartments, sitting rooms, yards and court-yards. A sight of that car would fill with wonder even one endowed with supernatural constructive powers. Devahuti saw that car but due to her comparatively ill attires and feeling the want of maid servant,—she did not feel quite delighted at heart. Maharshi Kardama, who was cognisant of the desire of every creature through his yoga powers, understood the feeling of Devahuti and he addressed her as follows :—

"O thou timid one! Finish your ablutions in the lake and thereafter ascend this car. The lake is a sacred place of pilgrimage. The lord Vishnu had established that pilgrimage, and it confers the desired boons to the people."

Thereupon, obeying the words of her husband the lotus-eyed Devahuti, clad in a soiled raiment, with her hairs hanging in a braid, her body covered with dust representing mire, with her bust discoloured, entered into the lake Saraswati of sacred water where lived many pure aquatic birds. (18-24).

On getting down into the water, Devahuti saw ten thousand young and beautiful damsels breathing the smell of lotus. On seeing Devahuti those youthful damsels rose up at once and addressed her with joined palms saying, "We are at your command. Be pleased to command us as to what we shall do." Thereafter, smearing her with costly perfumed oil etc., those beautiful damsels bathed Devahuti and clad her in new pieces of pure silk clothes. They then adorned her with valuable and brilliant ornaments to match her person and thereafter they offered her viands and drinks and wine fraught with every virtue. Then Devahuti beheld herself on a looking glass furnished with wreaths of flowers. Having been clad in stainless attire, her person free from dust was eulogised respectfully by those damsels. She was bathed with her head smeared with ointment, clad in every variety of trinkets, wearing *nishka* on her bracelets and golden bangles. She had on hips an excellent golden zone set with jewels and on her neck dangled a costly chain of gold (necklace) and various other precious ornaments she wore on her other limbs. She saw that her face looked exceedingly charming with elegant eye-brows, a set of pearlwhite teeth, eyes vieing with the pericarp of the lotus casting enchanting glances and sporting ringlets. (25-32).

Instantly as Devahuti remembered her beloved husband, Maharshi Kardama, she along with those damsels was at the spot where that Prajapati was present. On finding herself before her husband surrounded by thousands of youthful damsels, and also remembering the Yoga powers of her husband, She was wrought up with doubt. Thereupon beholding her bathed and fresh and gracefully shining as she had done previous to her nuptials with her graceful breast covered, clad in excellent attire, and being served by thousands upon thousands of Vidyadharis that destroyer of foes (Maharshi Kardama) felt the influence of sexual desire (*Kama*) and lifted her on to the vehicle. That ascetic shining uneclipsed and attached to his beloved wife (Devahuti) tended by the Vidyadharis, shone in the heavens like a clear full-moon, the life to the lilies, surrounded by stars. In company with those young and beautiful damsels Maharshi Kardama sported for long years in that car like *Kuvera*, the siddhas, sporting at the slopes of that pleasure-ground of the eight Lokapalas served by mild breeze—Ananga's associate—or at the spot resounding with the falls of the celestial Ganges. (33-38).

The Maharshi sported in pleasure in the pleasure-grounds of the celestials, snch as Vaisrambhaka, Surasena, Nandana, Puspa-Bhadraka, Chaitraratha etc., and the Manas-Sarabara. By means of his effulgence ranging the regions and the splendid car coursing at will all the while, the Maharshi soared higher up than the sky spheres. O Vidura! What is too high for those Yogins who have taken refuge under the lotus-feet of

Tirthapad Sri Hari which is capable of snapping the bondage of the world? Thus having shown his wife Devahuti the whole of the wonderful places round about the world together with the islands etc., that mighty Yogin returned to his hermitage. Thereupon, finding his wife desirous of sexual inter-course, the Maharshi divided himself into nine and passed years in amorous sport with his wife, the long time rolling by like a short moment, Devahuti also lying united with her husband upon that comfortable and elegent bed in the car did not perceive so long expanse of time. (39-43).

Though one hundred years passed away while the couple were thus engaged in amorous sport, as in spiritual absorption, with the frenzy of passion, yet so long a time seemed to them as a short period of time. The Maharshi was capable of knowing the purpose of every one, and, he knew the desire of his wife for having many children. With a view to please his wife whom he deemed as half of himself therefore, the Maharshi lodged his powerful vital fluid with her dividing himself into nine. He had acquired the knowledge of the self, and therefore his mind was not wholly attached to his wife. So that the discharge of his vital fluid having been inadequate his wife delivered daughters who were exceedingly beautiful. Those pretty girls breathed the fragrance of red lotus. Thereafter Devahuti saw that her husband was about to set out on his tour of mendicancy. At this she betrayed out astonishment and she felt sore distress at heart. Being so overwhelmed with grief in heart she turned face down upon the ground and began to scratch the earth with the gem like nails of her toes. Then checking the fears with great effort she addressed her husband modestly as follows :—

"My lord! you have fulfilled every thing as per your promise, still it behoves you to inspire me with courage as I have sought refuge under your feet. (44-49).

"O Brahman! On your repairing to the forest, shall it not be my greatest misfortune to find your daughters in the circumstances to go about seeking fit husband for each of them? And in your absence, who will give me spiritual lesson? So long I have passed the time in enjoying various pleasures for the senses which are now satisfied. Having been so engaged for so long in the enjoyment of various pleasures, I had given up meditating even upon the Supreme Being. I have associated with your noble self for the gratification of my senses, and therefore I I could not know your prime nature. My lord! I have come to learn that the attachment while fixed on the evil brings on worldly fear, but being centred in the good it brings dissociation from the world. He is really dead although living, whose acts are not towards securing piety, dispassion or the service of the lord Sri Hari. Indeed I have been sadly disappointed through the illusive power of the Reverend One, inasmuch as although having obtained you as my husband capable of conferring emancipation I did not desire for that." (50-55).

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CHAPTER XXIV.

Devahuti gives birth to Kapil-Deva.

Maitreya Muni continued saying—As Devahuti, the illustrious daughter of Manu, was so modestly stating her sorrow, the mighty sage Kardama became moved with compassion towards her. Remembering the speech of Lord Vishnu towards him, Maharshi Kardama spoke to the king's daughter (Devahuti) as follows :—

"O blameless princess! Do not lament thy luck. The Reverend *Akshara* (Vishnu) will shortly enter into thy womb. Thou art already observing a vow. Do thou now reverentially worship the Lord Vishnu, controlling thy senses and observing religious regulations along with asceticism and the giving away of wealth to the deserving recipients. Having been so worshipped by thee, the Lord Vishnu will be pleased to be born as thy son, spreading thereby my fame. Thereupon the said son will instruct thee on Brahma which will snap the bondage of the world unto thee."

Maitreya again began—Devahuti accepted the advice of

Prajapati Kardama with best regard and full faith therein. Then she set about worshipping the Spiritual Guide of the Universe (the lord Vishnu). Thus worshipping she spent a long time. Thereupon, even as fire is generated in the wood, similarly on Devahutis' so worshipping for a great length of time, the Reverend destroyer of Madhu (the lord Vishnu) had his birth in Devahuti by means of the vital fluid of Prajapati Kardama. (1-6).

When the Reverend One was so born in Devahuti, then various musical notes were heard to be played in the clouds. The Gandharvas began to sing and the Apsaras danced in great delight. Heavenly flowers were showered down by the celestials from above. The watery expanse and the cardinal quarters wore a charming aspect and the hearts of all creatures overflowed with joy. At that time Reverend Brahma accompanied by Marichi and the other Rishis arrived at the hermitage of Maharshi Kardama. Brahma with his axiomatic knowledge knew that the Reverend Absolute Brahman was being born (as the son of Maharshi Kardama) in the form of energy with a view to instruct people in the Sankhya Philosophy. With his pure *chit* (consciousness) Brahma thereupon praised the mission of the Reverend One. Thereafter Brahma with his senses elated with joy addressed Maharshi Kardama and Devahuti. At first he spoke to Kardama as follows :—

"O my child ! You have worshipped me wholly inasmuch as you have acted in accordance with my instructions. (7-12).

"Just in the same way should a disciple serve his preceptor by doing homage unto the mandate of his spiritual guide by saying, 'Right Well.' Even in this way should a father be served by his son. These your beautiful daughters shall be attached to their husbands. They will swell this creation of mine multifariously with their descendants. Having due regard to their character, and also thine own inclination, do thou bestow them to-day in marriage to Marichi and the other Rishis keeping in view their respective pedigree and personal attributes. This will spread thy fame in the world ! O Muni ! I know for certain that this thy son to be the Prime Purusha (God) who has so incarnated himself by dint of his divine energy assuming the form of Kapila, with the intent to provide for the desires of the people."

Thereafter Brahma also spoke to Devahuti as follows :— "Being furnished with golden hairs, with lotus-eyes and lotus-feet and having natural and supernatural knowledge, this thy son Kapila shall root up desires at the source of all actions. O woman! The destroyer of *Kaitabha* (a daitya of that name) has entered into thy womb. He will range the earth after removing the knotty doubts of thy mind arising out of ignorance and false knowledge. Being the lord of the Siddhas, he will be highly revered by saints of the Sankhya school; and he will be known on this earth as "Kapila." This fact will advance the spread of thy fame in the world." (13-19).

Maitreya Muni spoke on,—Having delighted Maharshi Kardama and the princess Devahuti, Brahma was carried by his vehicle Hansa in company with his sons, Narada and others, to the otherside of the third plane. O Vidura! After the departure of Brahma as aforesaid, in accordance with the instruction of the lord of creation,—Maharshi Kardama gave away his daughters in marriage unto those Rishis who are creators of the universe. On Marichi he bestowed Kala, Anasuya to Atri, Sraddha to Angira, and he bestowed his daughter Habirbhu by name to Pulastya. And he also bestowed his accomplished daughter Gati by name to Rishi Pulaha, Kriya to Kratu, Kshyati to Bhrigu, and Arundhati to Vasista. And his daughter Santi by name was bestowed in marriage unto Atharva. This Santi enricheth sacrifice. After having bestowed those daughters unto those Reverend Rishis, Maharshi Kardama had affectionately maintained his said sons-in-law for some time.

Thereafter those married sages, having obtained the consent of Maharshi Kardama, left for their respective hermitages with delightful hearts. Then having known that the God of Gods, Vishnu, had been born unto his household, Prajapati Kardama had a singular interview with Him and having bowed down unto Him, the Maharshi addressed Him the following words :—

"Ah! It is only after a long time that the deities are propitiated towards their devotees. (20-26).

"The Reverend One, to have a glimpse of whose lotus-feet the Yatis in solitude engage themselves in deep meditation extending over many births has now been born in the dwelling house of this my base-self, without minding our insignificance; this fact indeed ennobles the race of His votaries, O lord! Ever advancing the cause of thy devotees, and in redeeming thy promise viz "I shall be born unto thee as thy son" and also with a view to promulgate the doctrine of Sankhya Philosophy in the world,—thou hast descended to my house. O my lord! Even though this thy form is not real, all the uncommon forms having four arms etc and also thy forms which are desired by thine devotees, are all befitting thee. I do take refuge in thee. Thou art ever adored by the learned ones hankering for Atmatattwa (knowledge of the self or the soul). The alter of thy feet is ever worthy of being bowed down unto. Thou art ever filled up with wealth, energy, fame, grace, knowledge and dispassion (vairaggya) etc. O lord! Thy power is absolute and independent, thou art the all in all, representing Prakriti. Thou art again the Primordial Purusha, the lord of Prakriti. Thou art, the principle of Mahat that is Mahattattwa. Thou art Kala (Time), the destroyer of all to eternity. Thou art Kavi being the knowledge of Sukshma *tattwa*, thou art the three-fold Ahankara, and thou art the Lokapala, that is, maintainer of that Ahamkara. Thou art the Omniscient Being through whose agency consciousness shines over the matter. Thou art Parameswara, the Supreme Lord, and I take refuge in thee. O Lord! When thou hast been born as my son, I deem myself freed from the three-fold debts or obligations. Though thereby my desires have been fulfilled, yet I would ask of thee some thing more. I should desire thereafter to assume the life of a religious mendicant (Paribrajaka), casting away all sorrow and meditating upon thee in my heart."

Thereupon the Reverend One said,—"O thou best of the Munis! In matters touching on Vaidika and Loukika (social) my utterances are ever adduced in support as an authentic evidence. Therefore, as I had promised before thee that "I will be born as thy son," I have fulfilled my promise as I have been born in thy house. (27-34).

"This my birth is again, for unfolding the mysteries of the soul harmonising with the Great Soul,—that should form a knowledge for those Munis who seek deliverence from their *Linga* (material) body, and with that end in view ever worship and meditate upon me. Oh Muni! It is with a view to re-establish the subtle way of the knowledge of self or soul, which has been lost in course of time, that I have assumed this my present birth. You having desired permission, I grant you the permission that you may go wherever you please to. But if you would like to conquer the unavoidable doom of death and thereby attain immortality, then you shall meditate upon me and dedicate the results of your actions unto me. On so doing you will behold me in your mind by your soul with all your miseries and griefs passed off, and ultimately you will attain emancipation. I will impart unto my mother Devahuti knowledge of the self that uprocts every desire from the heart. And thereupon she shall be freed from every fear of bondage of the world and shall attain Supreme bliss." (35-39).

Maitreya spoke again,—Kapila having so spoken, Prajapati Kardama went round him in respect and departed for the forest with delightful heart. Thereupon, according to the ways of religious mendicants, Maharshi Kardama concentrated his mind in the soul, and had no attachment for anything whatsoever of the world. Thereafter he began ranging the earth renouncing even fire and habitation. He concentrated his mind in Brahman which is neither cause nor effect; but though devoid of attributes which notwithstanding manifests itself as being endowed with attributes. Thus having centred his mind in Brahman, Maharshi Kardama through singleness of his devotion obtained a sight of Him. He renounced his consciousness of individual self, his attachment towards worldly objects, his perception of distinction in things, his discrimination of distinction in Sensation. He viewed only the self or soul and had foregone all efforts. Thus, having calm thoughts and assuming a mild conduct he resembled a calm ocean devoid of any waves. Having focussed his whole devout attention on that Soul, which is identical with the Reverend Omniscient Lord Vasudeva,—and having realised Him within himself, he felt himself freed from the bonds of the world. He beheld himself identical with the Reverend One residing in the hearts of all beings, and all beings residing in himself as the Reverend One. By means of devotion unflinchingly fixed on the Reverend One,—the devotion ever uniform in intensity and devoid of desire or repulsion,—Maharshi Kardama ultimately attained to the very state of the Reverend One. (40-46).

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CHAPTER XXV.

Reverend Kapila describes unto his mother the best characteristics of Bhakti (Devotion).

Saunaka said,—O Suta! Although having no bondage of birth, the Reverend Kapila, who was the promulgator of the Sankhya system of philosophy and the enumerator of the Categories of thoughts, was born by His own divine energy in order to impart unto the people a knowledge about the self or soul. He is the best of men and the great amongst yogins. I have on many occasions heard the story of that great yogin yet I am not fully satisfied. Do thou relate unto me, who am all reverence, all deeds of the Reverend One that He performs incarnating Himself at sportive pleasure,—the glorious deeds being worthy of being recited. Thereupon, the auspicious Suta replied—O thou foremost of the twice borns (Saunaka)! Just as I have been asked by thee, similarly the mighty sage Maitreya, the friend of Dwaipayana, was asked by Vidura, and he (Maitreya) was pleased to unfold unto him (Vidura) the knowledge of the self.

Maitreya spoke on,—The father having gone to the forest, being earnestly intending to do what was for the pleasure of his mother, the Reverend Kapila stayed on at the hermitage of lake Vindu. Being conversant with the teachings of the Tattwa-marga. Kapila remained seated inactive. One day recollecting the words of Brahma, she went to her son (Kapila) and addressed him as follows :—

"O Brahman! I am greatly tired of the ceaseless pampering of my oppressing senses. As a result of such ceaseless actions of senses I was being led to the bondage of dark passion of the world. But, O my master, having obtained thee representing light of better sight, I hope to be taken over the dark-some region and by thy grace I have evaded the bondages of the chain of births and deaths. (1-8).

"Thou art the Reverend One Himself and the lord of males. Thou art arisen as the sun of opening the eyes of the ignorant persons. O God! The consciousness in me of "I" and "mine" is due to thy illusion. And thou art only capable of removing this my infatuation. Thou art the saviour of those taking refuge in thee and like an axe cutting down trees, thou removest the bondage of the world of thy devotees. I should like to have an insight into the mysteries of *Prakriti* and *Purusha*, and with this end in view I do take refuge in thee and salute thee.

Thou art the foremost of those conversant with the most excellent morality. Therefore do thou fulfil this my desire."

Maitreya spoke,—On hearing such an excellent speech of his mother, the Reverend Kapila understood her words to be depicting earnest desire for the knowledge. On this his heart was elated with delight and a serene smile graced his countenance. Thereupon the Reverend Kapila spoke to his mother as follows :—

"O Sinless one ! Yoga centred in the soul removes the feeling pleasure or pain. In my opinion such an absence of the feeling of pleasure or pain is the source of supreme welfare to people. I would now explain unto thee that Yoga with all its parts. Formerly, on being so desired, I had unfolded this Yoga system unto the sages. Chitta (mind) is only for the bondage or freedom of a Jiva (individual being). When the chitta is attached to the worldly objects, it causes the bondage of the Jiva ; but when it is concentrated on the Reverend One, the Jiva attains freedom. (9-14).

"O mother ! When the mind (chitta) is free from the impurities caused by the consciousness of individuality viz "I" and "Mine" etc engendered by the senses such as lust, covetousness etc. that is, when the mind is pure and the sensation of pleasure and pain appears to be equal,—then the Jiva (being), with the aid of knowledge of the self, dispassion and devotion, beholds the Supreme Soul—entire immaterial, without difference, self-luminous, extremely subtle, void of division, and having no desire whatever ; and he also beholds the material world losing its grasp on him. O mother ! For Yogins bent upon realising Brahman there is no other path fraught with welfare than fixing one's thoughts in an unflinching devotion on the Reverend One who is the soul of the Universe. The learned ones say,—that the attachment which is ever enduring bond to the soul, when directed by the saints towards the Reverend One, it (the same attachment) proves to be the open door to Moksha (Emancipation). Those saintly persons are the ornaments of pious people who are forbearing in nature, kind hearted, friendly to all corporal creatures, mild and pious, fix their devotion fast on me, renounce all acts on my account, and forsake their friends and relations for my sake. Being desirous of their welfare they recite my glorious deeds to other people or they themselves reverentially hear the same recited by other people. Having their mind fast attached to me, they have not to suffer the miseries of the world. (15-23).

O chaste one! Such persons are deemed as men of piety who shun every sort of company and live all alone. Thou shouldst seek the association of such pious persons inasmuch as such association removes all defects that one may come by through evil company. In the concourse of the pious people there arises converse in relation to my prowess which is delightful to the heart and sweet to the ear. A person listening to the discourses on me conceives reverence, love and devotion in the path of beatitude. His heart is turned away from all sensual pleasures of this and the next world, on account of reverence arising out of hearing the discourses on my glorious deeds. Being engaged in Yoga exercises and adopting the way of reverence, he strives hard to subdue his senses. O mother! On so doing, without participating in the results produced by the natural attributes, and through knowledge, dispassion and Yoga,—the Jiva attains my state even in his material body."

Devahuti said,—"What sort of devotion should one show unto thee? I am a woman; and as such what kind of devotion should I extend towards thee? Do thou instruct me to follow that sort of devotion unto thee whereby I may easily attain the state of complete emancipation. What, again, is the characteristic of that Yoga which should be directed towards the Reverend One with a view, as per your instruction, to attain emancipation. And what are the numbers of its parts? O Hari! I am a woman, and of meagre power of understanding. Do thou, therefore, explain that abstruse Yoga system to me in such a lucid manner that I may understand it easily." (25-29).

Maitreya said,—The Reverend Kapila deva was born from Devahuti's body, it is therefore that being acquainted with the sincere purpose and words of his mother, he was moved with affection towards her. Thereupon he began to explain to his mother seqence of the categories of thought entitled as Sankhya system of philosophy, as well as the process of Yoga that extends the devotional aspects of one's mind.

The Reverend Kapila deva said,—'O Mother! The natural bent of the powers of actions unto the Lord Sri Hari who is an emanation of Sattwa is called desireless devotion unto the divinity, and the powers of such actions consist in performing their proper functions such as sound, touch etc. Such desireless or disinterested devotion for the Reverend One is superior to even emancipation. Natural bent towards actions in consonance with the injunctions of the Vedas spreads towards the organs performing such actions. Even emancipation is attained through such disinterested actions in connection with disinterested devotion unto the Reverend One. Even as the fire of appetite consumes the food taken, so such disinterested devotion speedily destroys the Linga body. But, O Mother, there are persons of divine mentality who are engaged in serving my feet, whose acts are directed and consecrated unto me, and who in company with other persons of similar mentality delightfully discuss on my glorious powers and deeds, but they do not like such emancipation or unification with my soul. Such pious persons take great delight in beholding my divine forms graced with complacent countenance and rosy eyes, — the forms that are capable of granting desired boons; and such persons also take the pleasure in carrying on pleasant exchange of words with such of my divine forms of mine their hearts and senses enchanted by such graceful divine forms of mine combined with the gay sport and ambrosial smile and melodious speech, they attain to emancipation because of their disinterested devotion unto me notwithstanding their unwillingness for such attainment of emancipation. Although they may not desire for the acquirement of riches and enjoyments of Satya and the other superior regions as are due to the active divine powers, the eight kinds of wealth such as Anima, Laghima etc following the Yoga exercises, and the excellent objects of enjoyments as are found in Vaikuntha,—yet while in Vaikuntha they enjoy such objects. O thou modesty incarnate! By dint of their devotion unto me, such persons who follow me in devotion are never deprived of their objects of enjoyments nor does the wheel of time ever destroy them. To such persons I am beloved spirit

—dear as a son, a chum in confidence, instructor like a spiritual guide, well-wisher as a friend, objects of worship like an initiator (Preceptor) i. e, the persons who propitiate me in the above ways are never destroyed by my wheel of Time. (30-37).

"The persons who renounce their soul with its subtle body and reside on earth and destined for a hereafter, and also the persons who follow in the wake of self, wealth, beasts house other dear things and eqally adore me with single minded devotion—they are delivered by me from the miserable bondage of the world. None else save my Reverend Self, the lord of the eminent male beings, can deliver Jivas from the terrible fear of the miserable bondage of the world. The wind blows out of fear from me, the sun shines and warms out of fear from me, and it is also due to fear from me that Indra pours down rains, Fire burns, and Death goes about collecting the tolls of the destined creatures. The Yogins attain to the root of my feet of their welfare banishing all causes of fear through Jnan (knowledge), Vairaggya (dispassion) and Bhakti (devotion). They become calm on being placed under my refuge through unflinching exercise of devotion, and such disinterested devotion is the source of supreme welfare to the Jivas in this world." (38-44).

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CHAPTER XXVI.

AN ACCOUNT OF SANKHYA SYSTEM OF PHILOSOPHY.

The Reverend Kapila-deva said,—"O Mother! I shall now separately tell you the characteristics of the different Tattwas, through the knowledge of which all persons are freed from the fetters of the fundamental qualities of *Prakriti* (Nature). Beholding the soul through the powers acquired by *Tattwa-jnana* that destroys the *Ahankara* (consciousness of the Ego) is called by the learned ones as the means of attaining emancipation. I have also told you about this knowledge. That *Atma* (soul) which is *Pratyagjyoti* is the Sankhya *Purusha.* That Purusha is eaternal and other than the *Prakriti.* That *Purusha* is manifest of itself, and along with it the universe is manifested. When that Prakriti of subtle attributes endowed with the divine powers of the lord Vishnu comes in sportive revel before that Purusha, he accepts her at pleasure. Through her native qualities that Prakriti creates variety of beings resembling herself. Viewing her as his self, that Purusha becomes directly overwhelmed by *Avidya* (ignorance) that covers or shrouds true knowledge. Thereafter having been overwhelmed by the consciousness of his being the Prakriti herself, that Purusha then takes the pride of feeling himself to be the performer of the actions really performed through the subtle qualities of Prakriti. Really the Purusha does not perform any action whatsoever, he is merely the on-looker or witness. That feeling of pride, as the performer of actions, in the Purusha, enjoying the bliss in himself, is the source of infiuence of the chain of births and deaths, the bondage due to the results of actions and dependence due to the bondage. The learned ones say that in the matter of action, cause and instrumentality, that is, body, sense-organs and the duties taking of the respective semblance, Prakriti should be known as the real cause. But with regard to the preception of pleasure and pain, Purusha, who is separate from Prakriti, is to be called the real cause." (1-8).

Thereupon Devahuti said,—"O thou best of male beings! That Prakriti is the source of the Universe, whose identity consists in the gross and subtle actions of the Universe. Therefore, do thou unfold unto me the characteristics of that Prakriti."

The Reverend one replied,—"That which is herself unmanifest but who is the stay of all manifestation is known as the *Prodhana* or *Prakriti.* That Prodhana has three attributes, and as such not *Brahman.* That is unmanifested, and as such not *Mahattattwa.* That represents cause and action, and therefore she cannot be called to be representing *Kala* (Time) etc. That is ever existent (Nitya) and therefore she cannot be called to be representing the nature of *Jivas.* Representing the actions of that Prodhana there are four and twenty *Ganas*, and such Ganas are classed in fives, four and ten respectively. The learned ones perceive it as *Brahman*. *Maha-Bhutas* (great elements) are five in number. viz. Earth, Water, Fire (*Tezas*), Air and Ether (*Akasa*). *Tanmatras* (subtle causes) are five in number, viz. smell (*Gandha*-tanmatra), moisture or juice (*Rasa*-tanmatra), form (*Rupa*-tanmatra), touch (*Sparsa*-tanmatra), and sound (*Savda*-tanmatra). The organs (*Indiya*) are ten in number viz. the ears (*Srotra*), skin (*Twak*), the eyes (*Chakshu*), the tongue '(*Jibbha*), the nose (*Ghrana*), the organ of speech (*Vak*), the hands (*Pani*), the feet (*Pada*), the anus (*Paiyu*) and the penis (*Upastha*). The Internal organs (*Antarendriya*) are four in number and they are the mind (*Manas*), intellect (*Buddhi*), consciousness of the Ego (*Ahankara*) and *Chitta*. Though heart in itself comprises the *Antarindriya*, yet in points of the distinctive functions of the above internal organs they have been treated as four dintictively separate internal organs. I have thus enumerated the four and twenty tattwas of which I have referred to above. These twenty four tattwas are the stay of *Saguna-Brahman* (Brahman possessed of attributes). Besides these, *Kala* (Time) counts as the twenty-fifth. (9-14).

Some say that time is the energy of God. From *Kala* proceeds the fear of the created beings, clad in the form as generated by Prakriti, and stupified with the sense of consciousness of the Ego. And some others say that the Reverend One Himself, from whom proceeds the activity of Prakriti in the matter of equipoise of the Three Principles (*Trigunas*),—is the *Kala* (Time). He is the Reverend One Himself and Kala too,—who by His own Divine active energy presides over the Bhutas, internally as the controlling soul and externally as Time. That Kala is the sum-total of the twenty-five tattwas. The passive state of matter having been disturbed due to the influence of destiny combined with the agitation of the attributes of Prakriti, —the Parama Purusha (The Supreme Spirit) infuses therein His own energy ; and thereupon is produced Mahat-tattwa from Prakriti. That Mahat-tattwa is fraught with the virtue of manifestation. That tattwa has neither destruction nor activity, and it constitutes the germen of the universe. This tattwa displays the cosmos comprised in it and it is this tattwa that drank up the great darkness by its own effulgent energy, the darkness that had overpowered the Principle of Mahat at the time of dissolution of the universe. That which comprises in the quality of sattwa, that which is transparent, devoid of the quality of anger etc. and represents the function of perception of chitta is named Vasudeva. That chitta is identical with that Mahat-tattwa. That chitta has transparency to reflect the image of the Reverend One, absence of change and activity and has equipoise as its distinctive qualities according to the different functions performed by it. (15-21).

The principle of Mahat is originated from the Reverend supreme Brahman. When that Mahat becomes agitated, the three kinds of Ahankara fraught with active energy are generated, viz. *Vaikarika*, *Taijasa* and *Tamasa.* From that Ahankara are produced *Manas*, the sense-organs and the gross elements. The learned ones call this Ahankara as *Sankarshana* having one thousand heads who is also entitled as *Anantadeva.* This Ahankara again resembles the acts, the gross elements, the organs and the mind. As being a god this Ahankara has the lordship, agency in the form of the organs and effect as the gross. The attributes of placidity, fierceness and stupefaction also exist in Ahankara, when Vaikarika Ahankara becomes susceptible of production, Manas originates therefrom. From the descriminate or indiscriminate thought of Manas Kama or desire is originated. (22-26).

The sages know this Manas as Aniruddha, the lord of senses. He is of blue hue like the blue-lotus of the autumn season. The Yogis gradully bring him under their control. Buddhi is originated from the agitation of Taijasa-sattwa. This Buddhi is identical with power of discrimination through which objects are percieved. This Buddhi sets the five senses to acting and in the order of distinction of faculties Buddhi possesses five characteristics viz., confusion (*Samsaya*), misapprehension (*Mithya-jnana*), deductive knowledge (*Pramana-jnana*), memory (*Smriti*), and sleep (*Nidra*), Organs (*Indriyas*) are two in view of the distinction of Action (*Kriya*) and *Sense* (*Jnana*) viz. the organs of action and organs of sense. These two originate from *Taijasa-Ahankara*, inasmuch as Prana has the power of action and Buddhi has the power of understanding. Through the might of God *Tamasa-Ahankara* becomes agitated. Therefrom is originated *Savda-tanmatra.* From the savda-tanmatra or sound are originated Ether (*Akasa*) and the organ of hearing (*Srotra*).

The subtle form of Ether is considered by the sages to be the sound conveying a meaning and recognising one making a sound. (27-32).

The action and also the characteristic aspect of Ether consist in affording rest to the creatures, in being an object of utility both internally and externally, and also being the support of vital breaths, the organs of sense and the mind. The Ether is the originator of sound. Touch, wind and skin spring from this Ether when agitated by the influence of time. By the skin aforesaid everything can be felt properly. Touch possesses the characteristics of plainness hardness, coolness, and heat. And from touch proceeds air, shaking, collecting, uniting, agitating all organs of sense and setting them to action constitute the characteristics of air. Thus air is identical with the form of touch. On being agitated by the will of God, the air in the form of touch originates colour, and then energy *(Teza)*, and eye which perceives colour. O chaste one ! The characteristics of energy consist in coming in contact with the form of a thing, in perceiving the peculiar attributes thereof and in measuring its dimensions. Moreover, the action of energy consists in displaying, cooking rice etc, drinking, eating, sucking and rubbing etc. (33-38).

When energy is agitated by the desire of the Lord, it produces *Rasatanmatra* (juice) ; wherefrom originates water and the organ which sucks in juice. Although that juice is but one, it becomes, due to its association with others, astringent, sweet, bitter, pungent, acid and saltish, and also diverse other tastes according to the nature of things tested. The function of the water is diverse and mainly consists in wetting, in making clods of earth, in giving satisfaction in sustaining life, in removing distresses due to thirst etc, in moistening, in counteracting heat etc, and in being re-filled in well etc though drawn out again and again.

When the *Rasatanmatra* (water) is set to action by the will of the Divine Person, it produces *Gandha-tanmatra* (smell), where to is originated the *Prana* (life) that enjoys the Earth and the smell etc. Although one in reality that smell becomes diversified on being associated with the diversity of articles such as *Misra-gandha* (mixed smell), and smells sweet, mild and repulsive. The Earth aforesaid also takes various forms, such as giving forms to (*Sakaratwa*) Brahman, assigning impartially room to water etc, holding water, bringing about the termitation of (or being visible segment to) sky or Akasa, manifesting the various creatures of the universe along with their respective attributes. (39-44).

The wise hold that the ear of which the object is perceiving sound, is the special attribute of *Akasa* (Ether). Similarly, skin (*tvak*), the object of which is touch, is the special attribute of air ; eye, the object of which is perceiving colour, is the special attribute of energy, the tongue which perceives juice is the special attribute of water ; the organ of smell which perceives smell (*gandha*) is the special attribute of Earth. The respective special attributes of air, ether and others gradually associating with the vehicles of other attributes place in the Earth ultimately the five subtle elements. When the aforesaid Mahat-tattwa and the other principles were not combined with one another, then Iswara, the first being of the Universe, being invested with time, creative energy and qualities, entered into them. Thereupon being agitated with the influence of the Lord, they became united with one another. As a result of this union, there came into being an inanimate Egg. From that Egg, which was named as Visesa, the Universal Purusha or the Great Being was originated. The exterior of the Visesa was covered with water and other things gradually increasing themselves tenfold. In that Egg existed in the form of the Lord Sri Hari all the Lokas or regions. On being so originated in the golden Egg that Great Being exerted himself to activity and cast off indifference. Thereupon He made several holes or opening into the Egg. (45-50).

That being done, at first his mouth was formed, and next came out speeches and along with speech was originated fire. Thereafter came into existence his two nostrils which were endowed with the organ of smelling and vital breath. Thereafter originated his two eyes from which the sun was manifested. Thereupon his ear-holes were manifested and thereby all the quarters were manifeted. Thereafter the Universal Purusha was manifested with skin, hairs, beard and medicinal herbs. Thereafter the organ of creation of the Universal Purusha was originated. From his organ of creation were produced semen and water. Thereafter came into being his organ of excretion, and from that organ was produced *Apan* by which was engendered death striking terror into the hearts of all creatures. Thereupon came into being a pair of his hands, from which was manifest strength and Indra. Thereafter were originated a pair of his legs, from which was manifest motion and Vishnu. Thereupon came into being the tubular system of the Universal Purusha, and from that tubular system was manifest blood, and from blood was manifest the rivers, Thereafter was manifest the belly with hunger and thirst, from which was manifest the oceans, Then the heart of the Universal Purusha was manifest, which produced mind. From the mind was produced the moon, From the moon was produced Buddhi (intellect), and from Buddhi again was produced Brahma, the lord of speeches. Thereupon was manifest Ahankara. From Ahankara was produced the Rudras. Then became manifest chitta (the faculty of reasoning), from which appeared chaitta on Kshetrajna. (51-56).

Even after the aforesaid deities were produced, they could not raise up the Universal Purusha. Thereupon they gradually entered into their respective organs with a view to raise the Great Being up. First of all Fire entered into the mouth through the organ of speech ; yet the Great Being did not rise up. Then Vaiyu (the wind) entered into the nostrils through the organ of smell ; still he did not get up. Thereafter Aditya (the sun) entered into his eye-balls through the organ of vision ; still the Universal Purusha did not stir up. Thereupon all the quarter entered into his ear-holes through the organ of hearing ; yet the Great Being did not rise up. Then the *Oshadhis* entered into his skin through the pores and yet the lord did not get up. Thereupon the water entered into his organ of creation through the semen ; still the universal Purusha did not move, Thereafter Death entered into his organ of excretion through the excreta ; still the lord did not get up. Then Indra entered into his arms through his strength ; and even yet the lord did not rise up. Thereupon Vishnu entered into the pair of his legs through motion ; still the Great Purusha did not rise up. Thereafter the rivers entered into his tubular system through blood ; but still then the Universal Purusha did not stir up. (57-62).

Thereupon oceans entered into his belly through hunger and thirst ; still the lord did not rise up. Thereafter the moon entered into his heart through the mind ; yet he did not get up; Then Brahma, the lord of speeches, entered into his heart through Buddhi (intellect); and still he did not stir up. Thereupon Rudra entered into his heart through Ahankara (consciousness of his self); yet the universal Purusha did not get up. At long last, when kshetrajna entered into his heart through chitta (the faculty of reasoning), then the universal Purusha rose up from the waters. As the heart, mind, the organs of sense and intellect, without the help of the Deity presiding over the chitta or faculty of reasoning, cannot raise up a person asleep,--so also nothing but the self-same faculty of reasoning could raise up the universal Purusha. Thus, in the mind stirred up through inquisitiveness one should by virtue of Buddhi (intellect) impelled by yoga, devotion, dissociation from the world, and knowledge, meditate upon the Deity presiding over the faculty of reasoning. (63-97).

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CHAPTER XXVII.

DISCOURSES ON ATTAINMENT OF EMANCIPATION THROUGH ACQUAINTANCE WITH THE REAL NATURE OF PURUSHA AND PRAKRITI.

The Lord said,—The Supreme Being—the Supreme Soul is devoid of qualities; and as such without any change and active agency. The Purusha, even on being located in Prakriti is not subject to its attributes; just as the Sun, although reflecting in the water, is not subject to the influence of the attributes of the water. But, when the Purusha is influenced by the qualities of Prakriti, he becomes overwhelmed by egoism (Ahankara) or consciousness of the self and thinks himself to be the creator ("I am the creator.") That is to say, being subject to the influence of association, it takes birth as pure, impure or of mixed quality, just as rational (divine), animal and rational-animal (man, i. e. rationality plus animality); and being so born he then enters into the worldly sphere. Although the world has no real existence and is like the one having association with or feeling experience of unreal ideas or objects is dream,—one cannot withdraw himself from the world. Therefore, by dint of devotion and penance the people should bring their minds to control, although the mind is naturally inclined towards the objects of desire, such persons having drawn their minds to subjection through the exercise of Yoga viz Yama, niyama etc. and in right earnestness craves for me and become attached to discourses on me. They see equality in all Bhutas. Having been purged of all sense of enimity, they attain supreme bliss for all time. And they become attached to their respective order of piety (asrama) through Brahmacharyya, Vow of silence or Dedication of themselves to the Deity. (1-6).

They become satisfied with what comes of itself. They take moderate meals, live alone and secluded. They are quiet in living. They are loving and friendly to all creatures. They are merciful to all beings and they are self-controlled. They do not cherish any unrighteous worldly attachment for their bodies and their associates such as wife and children etc., out of vain egoistic consciousness of "me" and "mine" etc. They are rather firmly attached to the knowledge under-lying the discriminative philosophy of Purusha and Prakriti. At this stage the various aspects of Buddhi and thoughts of worldly objects are removed from their mind. Then just as one beholding the sun with the sun of his eyes, they perceive the pure soul possessing the consciousness of self. Thus they attain to attributeless Brahman manifested as real over the unreal (Ahankara). This is pure Brahman distinct from the manifested reality of beings (Jivas). This Brahman is the stay of *Pradhana*, the source of action, and manifests the cause and action of Pradhana. Although self-contained and complete in itself, it is merged in all causes and actions. Just as reflection of the sun in the water again reflected on the wall of a room is noticed by a person in the room, and as he perceives from the reflection on the wall, the reflection of the sun in the water and again from the reflection in the water perceives the reflected sun in the sky, similarly the soul as garbed in the body associated with the organs of senses and mind is perceived as the reflection of Ahankara-Brahman, the image of three qualities, and thereupon through this Ahankara the cognition of the great soul or the knowledge of the Great is attained. (7-12).

At the time of subtle elements sensuous organs, mind and intellect submerging in Prakriti by sleep,—the soul having no sleep and consciousness of self attains to its true nature. Then the soul stands in the position of a witness and with its attribute Ahankara having been removed, it considers itself apparently ruined though not really so; just as a rich man considers as ruined in the event of loss of his riches. Having thus Ahankara inseparably connected with the soul, the latter cannot be conceived of as being free from Ahankara, such a soul manifests itself as the bounding cause and effect of such Ahankara, and as such it stands as the latter's stay. As Ahankara is so distinguished, the soul free from Ahankara and seeing Ahankara is perceived.

Devahuti said,—Purusha and Prakriti are ever dependent on each other. By reason of this Prakriti does never sever her connection with Purusha. If that be so, how can Purusha attain emancipation ? Just as neither the earth nor scent can possess its individuality of itself, or just as water and moisture have a tie of co-existence, ever so are Prakriti and Purusha inter-dependent on each other, so long as the attributes of Prakriti serve as the active fetters of Purusha, and how can the latter though standing as a witness attain emancipation. This is why although at times the great fear of the world is removed due to discourses on these tattwas, on account of the causes of those fear remaining, the fear again raises its head. (13-19).

Thereupon the Lord spoke again,—Just as fire generated by the wood ultimately consumes the wood, so Prakriti is repeatedly pushed aside by the Purusha through desireless piety, pure mind, unflinching-devotion unto the Reverend One (Me) arisen out of earnestness in pious topics, tattwa-jnana, powerful *Vairaggya* (dis-association), yoga accompanied by penances (*tapasya*) and entire spiritual communion in the soul with the self. Then the Purusha always finds various short-comings in the Prakriti and takes her to have been enjoyed to the full. Thus the Purusha finally renounces her and having been established in his native majesty has no misery or misfortune. When the Purusha becomes asleep, various evils may be witnessed in a dream, but when he awakes, those experiences in the dream cannot trouble his senses, similarly the Prakriti can never overpower the Purusha, who fixing his mind on me enjoys satisfaction of the soul having been understood the central truths or tattwa-jnanas of being. Thus devoting himself to the study of self, after many such births the ascetics attains to dispassion (vairaggya) which leads him to the Brahma. Thereupon rendering reverence towards me (the Lord) and through my grace the ascetic understands all the mysteries regarding the soul and attains to everlasting bliss of mind, independent of the body, that rests solely with me and which is known as *Kaivalya.* At that time his linga body is destroyed, the calm Yogi with all his doubts dispelled by self-knowledge acquires the said everlasting bliss which he has not to give up any more, and due to the knowledge of the soul the unreal aspects or experiences of the mind are removed for good. Such a Purusha is not overwhelmed with the illusory attractions as attained by means of yoga (such as Anima, Laghima etc). Thus being fixed he thinks, "May I be granted the everlasting knowledge of the self that is unbounded in its course and which has nothing to obstruct its way through,—so that I may not be triumphed over by death." (20-28).

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CHAPTER XXVIII.

DESCRIPTION OF EIGHT-FOLD YOGA AND OF TRUE KNOWLEDGE DEVOID OF ALL EPITHETS.

The Lord said,—O princess! Do thou now listen to me the characteristics of the self-dependent yoga system of sadhana. A person, by practising this Yoga sadhana with its injunctions, gets his heart filled with bliss and takes to the path of righteousness. One should gradually settle his mind on yoga by dint of his intellect (Buddhi) observing strictly his own religious rituals to the best of his powers and he should at the same time avoid other sorts of religious orders. Through contentment with what is easily achieved, through worshipping the feet of those who have known the knowledge of the self (Atma-tattwa), through abstention from acts relating to *Dharma, Artha* and *Kama*, through devotion to piety aiming at emancipation, through living on meals moderate and pure, through residing at a place solitary and free from disturbance, through banishing of ill-will towards all creatures through telling of truth, through refraining from misappropriation of another's property, through taking only the required quantity of a thing, through practice of Brahmacharyya, through observance of austere penances, through maintaining purity externally and internally, through study of the Vedas, through worshipping the Supreme Male Being (*Parama Purusha*), through practice of taciturnity, through sitting calmly in different postures as promulgated in the Yoga-sastra for purposes of concentrating or focussing thought through gradual control of the vital air (*Prana Vaiyu*), through bringing the organs to the dictates of the heart after checking them by the mind, through bringing and holding the mind and life (*Mana-prana*) at an identical point of harmony, through meditating upon the glorious deeds of the Reverend One, through bringing mind in harmony with the inner-soul,—one should with great efforts try to control the vital air (*Prana Vaiyu*) driving away all sense of idleness or weakness from the mind. (1-7).

Thereupon being accustomed with different postures of Yoga sadhana, a *sadhaka*, (devotee or disciple) should spread one upon another *Kusa* (a kind of sacrificial grass), a deer's skin (*Ajina), chela* etc. with a view to prepare a comfortable seat. Then he should take his seat erect on that *asana* (seat) in *Svastika* or any other posture that he feels convenient. Thus seated the sadhaka should practise the control on the vital air (*Prana Vaiyu*), that is to say, he should regulate his breath. Thus having practised regulation of breath and resorting to *Puraka, Kumbhaka* and *Rechaka* in order and reverse thereto, the sadhaka should purify his spirit in such a manner that his concentration does no longer waver and rather it be firmly fixed on one identical point. Just as gold heated or burnt by air and fire casts off its impurity, so a sadhaka in yoga having restrained his respiration becomes speedily free from impurities. The *Pranayama* (regulation of vital air, Prana Vaiyu) burns up or rather removes the foul humours of the body-system, the *Pratya-*

hara delivers a person from the attachment or bondage of the world, and *Dhyana* removes the impious passions of the mind. Thus, when the mind is made pure by virtue of yoga-sadhana, and the free mind is concentrated unwaveringly, then the Sadhaka in yoga should fix his gaze at the tip of his nose and contemplate the image of the Reverend One. (8-12).

The Sadhaka should meditate upon the form of the Reverend One having His lotus face shining with complacency, His eyes rosy like the inside of the lotus petals and possessing a dark blue hue like that of the leaves of the blue lotus ; the Deity holding in His four-arms the conch (*Sankha*), the discus (*Chakra*), the mace (*Gada*) and the lotus flower respectively ; the Deity wearing a silken attire yellow in colour resembling the yellow filaments of the lotus ; bearing on His breast the *Srivatsa* mark and dangling from his neck the priceless gem *Kaustubha* and a garland of forest flowers and thereon black-bees ; the Deity wearing various valuable ornaments such as necklace, bracelets, crown, angadas, bangles and Nupuras ; His hips lighted up with shining chains of Kanchi. The Reverend One resplendently seated on the hearts of His devotees. The Lord looking exceedingly beautiful, infused with mildness charming the eye and the mind at once. O Mother ! Having a highly touching form to the delight of His votaries, the Lord is ever bowed down unto by all creatures. He is graced with everlasting youth and always eager to favour His devotees. The Reverend One possessing holy fame worthy of being celebrated and renowned, and thereby bringing merit and renown unto His pious devotees. The Sadhaka should meditate upon such an image of the Reverend. One in his entire form as above described and until so long as his concentration is unflinchingly attached thereto. (13-18).

O Mother ! With a heart full of holy thoughts the Sadhaka should meditate upon Him having His abode in the hearts of His pious devotees and having graces worthy of being contemplated. He should be meditated upon as staying, going, seated or lying. When the Sadhaka clearly finds that he has been successful in firmly fixing up his concentration on the Reverend One as a whole, then he should meditate upon His each part of limbs severally. Thereafter he should meditate upon the lotus-feet of the Reverend One wearing the marks of the Banner

(*Dhwaja*), Thunderbolt (*Vajra*), the hook (*Ankusha*) and the lotus (*Padma*). The nails of the Lord looking shining like the moon with rosy hue dispelling the darkness of His devotees' hearts, those lotus-feet of the Lord by hearing the excellent stream flowing, from which the Lord Siva secured the supreme felicity,—and which are like thunderbolt splintering the mountain of mis-deeds towering in the mind of the person that meditates. That lotus-feet of the Reverend One should ever be meditated upon by a Sadhaka. Placing those legs of the Reverend One on her thighs, "Lakshmi, the mother of Brahma, worshipped by the gods and furnished with a pair of her eyes resembling lotuses, nurseth the Lord displaying the skill of leaf-like palms of her hands. Those who wish to be free from the miseries of the world should meditate in their hearts upon those thighs of the Reverend One. The thighs of the Reverend One should be contemplated in the hearts of Sadhakas as being graced on the shoulders of Garura (The King of the birds), the abode of energy, having the splendour of the Atasi flower. The Sadhaka should meditate upon His hips adorned with *Kanchi* (an ornament resembling a zone) and on which hangs down to His heels His superb yellow attire. (19-24).

The Sadhaka should meditate upon his heart His lake-like navel on His abdomen which is the stay of the universe inasmuch as therefrom sprung up the lotus serving as the seat of Swayambhu (Brahma, the self-sprung one) endued with all beings in embryo. The sadhaka should meditate upon his heart the pair of paps of the Lord which shine on His breast like a pair of choice emaralds, and which are illumined with the brilliant rays of spotless chains. The Sadhaka should also meditate upon in his heart the expansive breast of the Reverend One bowed unto by the entire world and which forms the abode of Maha-Lakshmi, and which endows soothing balm unto the eyes and mind of the people, and that majestic neck of the Lord that bestows grace on the Kaustubha, the best of all gems in the world, as worn thereon. The Sadhaka should thereupon meditate on the arms of the Reverend One which possessed the strength of moving about the Mandara mountain ; the arms of the Lord furnished with blazing armlets, and serving as the stay of the Lokapalas ; each of the arms possessing in order the Sudarsana Chakra having thousand pointed angles and possessing irresistible energy, the conch, the mace and the lotus. The favourite mace of the Reverend One named Daitya Kaumadaki was besmeared with the blood and marrow of the enemy armies (*Arati-Sena*). Thearealter the Sadhaka should meditate upon in his heart the garland on the neck of the Lord ringing with the humming of the black-bees, and also meditate upon the Kaustubha, being as it were the true essence of all tattwas of the world. The Lord Sri Hari assumeth forms out of compassion to His devotees, and thus the Sadhaka should meditate upon all the forms of the Lord. Having meditated upon all His limbs, the sadhaka should thereafter meditate upon fn his heart the countenance of the Reverend One lighted up with the ear-rings resembling Makaras (a fabulous aquatic animal), and upon His face the elevated nose looks prominent and beautiful. His pleasing countenance is ever hallowed with its native splendour and graced with the swarm of humming black-bees, and curly-flowing locks furnished with fine ringlets. His charming face is the abode of Sree (Lakshmi). The pair of his lotus eyes censures a pair of fishes and with its raised eye-brows continually recurs to the mind of his devotees. (25-30).

Then the Sadhaka should meditate upon the look of those beautiful eyes of the Lord Sri Hari, which is all the more charming with the mild smile designed for the removal of the three kinds of miseries and signified the joy of His heart. Thereupon the devotee should meditate upon the sweet smile of the Reverend One which in consequence of their humbling themselves dried up the ocean of tears of the people in extreme grief; as also upon those raised eye-brows which are created by His own active energy for the welfare of the ascetics with a view to defeat *Kandarpa* (Cupid, the God of love). Then the Sadhaka should meditate upon the loud laugh of the Reverend One in course of which the rows of his roseate teeth resembling Kunda flowers and graced with the upper and lower coral lips are handsomely displayed. Thus when the Reverend One has been fully realised, then the devotee with reverence steeped in love may turn his thought on anything else. By such courses of meditation the Yogi earns love for the Reverend One and his heart melts in devotion, and his body is exhilerated by virtue of His love when he merges in the ocean of joy arising out from tears brought forth by his earnest search after the Supreme Being (Sri

Hari). Thus his mind resembles a fishing-hook in the matter of such contemplation, whereby the mind gradually loses attachment for the object of thought. When the mind becomes thus dissociated and withdrawn from the worldly objects, it becomes freed from stay (*Asarya* ; the object of meditation) ; and then desires for its annihilation like a flame flickering at the point of being extinguished (when there is no oil or wick). At that time the Sadhaka having the train of qualities gone, perceives in the then circumstances only the existence of the undivided soul free from the feeling or sense of division or duality (meditator and the object of meditation). Having thus his feeling of pain and pleasure ended due to the consummate control of his mind in the manifest illimitability of Brahman ; the yogin on the destruction of Ahankara, which arises from ignorance, perceives his true self, and observes the instrumentality of weal and woe, which existed in him previously. Having attained the final state and perceived the true form, the accomplished yogin does not observe whether his body is in the same place, has got up therefrom, has gone somewhere else, or by the influence of destiny has been placed in the same place, just as a man being blinded with drink is unable to perceive whether his cloth is worn round his waist or not. His body being brought under the influence of destiny, as long as the works initiated by him are not finished, remains alive with the senses ; but when he attains the final abstraction of yoga and thereby perceives his true self,—he does not any longer take care of his visible body and its associates, the wife and children etc. (31-38).

As the children and wealth etc., are really distinct from a person, though out of affection he considers them as identical with himself, so the body though considered as one's own, is in reality separate from the purusha. Though the flame that rises from the fire and burning wood, is considered by the foolish as the fire itself, yet it is distinct from them in reality, (These are similies to prove that though wrongly perceived as identical, the body is in reality distinct from the real purusha or self). The soul that observes is separate from elements, senses, intellect and the sentient soul, which again is distinct from the Divine Soul which also is separate from the Divine Person. Still the yogin observes inseparably his own soul in all elemental creations, and then again all objects in his own soul as the man sees the fourfold creatures, viviparous and others, as identical with the great elemental creation. Just as the fire although appears in different forms due to the difference of fuel and the burning pot, similarly this soul manifests itself in various shapes on account of the diverse quality of the body in which it exists. Having thus conquered Prakriti, the primal energy of Vishnu existing and nonexisting, and difficult of being conceived, the yogin obtains the real form of Brahman." (39-44).

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CHAPTER XXIX.

THE INFLUENCE OF TIME AND AN ACCOUNT OF THE WORLD.

Devahuti said : You have explained to me the various characteristics of Mahat and the other categories of thought and that of Prakriti and Purusha as expounded in the Sankhya system of Philosophy. Through those characteristics, the distinguishing features of Mahat and the other categories of thought are made clear. But what is their utility ? What are the distinctive features of Bhakti form of Sadhana ? Do you now clearly explain to me on those. Do thou also describe unto me the various stages of worldly life the exposition of which destroys all attachment towards the worldly objects. There is another form of thine known as *Kala* (Time), which is the primal cause of everything and is fraught with resistless force. Through fear of this resistless force of Kala, people became actuated to perform various acts of piety. Do thou also relate to me in detail on this subject. O Lord ! Thou art arisen as the sun of Yoga with a view to rousing the persons who have no knowledge, who perceive their ego in their bodies that are not real, who become fatigued by serving their inclination towards performing acts, whereby they are sunken into slumbers eternally. (1-5).

The great Muni Maitreya then replied saying : O Thou foremost of the Kuru race, being pleased at this excellent speech of his mother (Devahuti), that mighty ascetic (Kapila) was moved by compassion towards her and began to speak with a glad heart. Kapila, the auspicious Reverend One said,—"Bhakti (Devotion) is of diverse kinds displaying themselves in various ways. The temperament of the people differs in harmony with the diversity inherent in natural attributes. All of the three kinds of Bhakti (reverence) such as are influenced by spite, pride or ill-will are entertained for me by irascible persons who perceive difference and are impregnated with the principle of dullness. The worship that irascible person offers unto me in the form of an idol has some other end than myself in his mind, that is to say he rather hankers after fame or riches, such hankering generally arising from the principle of action. The form of reverence (Bhakti) under which a person perceiving difference celebrates the prescribed rituals dedicating the fruits thereof unto the Supreme Lord, and has the delight of the Most High mind, is permeated with the principle of righteousness. The Bhakti that perpetually flows towards the Best of Males, just as the waters of the Ganges flows towards the Ocean, is void of any of the three attributes aforesaid. This particular form of Bhakti is termed as Nirguna Bhakti (that is Bhakti without any selfish motive). (6-12).

The persons possessing this Nirguna-Bhakti are singularly bent npon serving me only and they do not desire even residence in mine own regions, they do not want wealth equal to that which I possess or to dwell in my vicinity and in the same form as mine or would not be satisfied by being unified with my own self. O mother! This form of Bhakti is called *Atyantika* (Superbly earnest), and by dint of this Bhakti one can get beyond the reach of the three fundamental principles and he attains the state even of the Lord Himself. By worshipping me with perfect disinterestedness, following one's own religion with the prescribed rites, by performing the *Pancharata* form of worship and the other rituals with a mind not entirely perged of envy etc., but without cherishing in the mind any selfish motive, by beholding my image by touching it, worshipping it reverentially, by hymning the image, by bowing down unto it, by looking unto all creatures alike me, by patience and dispassion, by showing due respect to the great ones, by showing compassion to the poor, by creating friendship with his equals, by controlling the organs external and internal, by audition of converse expatiating over the soul, by chanting my glorious names, by practising sincerity, by contracting association with the good, and by renunciation of pride, a person follows the religion of the Reverend One and gets his heart entirely purified. Thus, by mearly listening to the discourses on my attributes in all earnestness, a person obtains me without any great exertion. (13-19).

Just as smell passes from its original place and comes in contact with the organ of smelling, even so the mind of a person by virtue of Bhakti obtains me without any exertion, I am always existing in the heart of every creature as his soul. By disregarding my existence, a person would merely waste his worship on my idols etc., I am the soul of every one and I exist as the Lord in the heart of every creature, so that any one offering devotion unto any one else by renouncing me, merely pours on oblations into ashes. If a person worships my image with various presents and performs various rites according to the prescribed forms thereof, but if at the same time he is given to reviling the people, still I am not satisfied with him. I visit the person as Death creating fear in his mind, who does not look on others as on himself. Knowing me to be residing in the heart of all beings, it naturally behoves every person to serve others with gifts, honour and an equal regard as they would do unto me. (20-27).

Being endowed with life, that is animate objects are superior to those that are inanimate. Beings having sensibility are likewise superior to those without it. Beings having knowledge are superior to those who are ignorant, and beings having organs are superior to those having none. The creatures having the power of cognising moisture are superior to those having touch, and the creatures possessing the power of smelling are superior to those having the power of perceiving moisture, and likewise the creatures possessing the power of hearing sounds are superior to those having the power of smelling. The creatures capable of apprehending form are superior to those apprehending sound. The creatures furnished with upper and lower teeth in their mouth are superior to those capable of apprehending form. Creatures having many feet are superior to those having none. Creatures having four feet are superior to those having many, and likewise those having two feet are superior to those having four. Of the two footed creatures, the four orders are the best and of the four orders the Brahmana ranks the highest. Of the Brahmans again, the one that is versed in the Vedas is the best, and ofcourse he that understands the import of the Vedas is superior to him that is merely learned in the Vedas. The Brahmana who is capable of removing doubts of others mind is superior to one who is learned in the import of the Vedas. The Brahmana who performs all sacrificial rites pertaining to his religion is superior to one who is capable of removing doubts as aforesaid. He that has renounced company is superior to him that performs the proper rites of his religion in as much as the former does not seek the fruits of his pious acts. Such a superior class of persons resigns all his acts and the fruits thereof unto me and remains by my side for ever and a day. His soul is as well concentrated on me and fruits of his acts are reposited with me. Then again, by virtue of the evenness of his sight, he is free from all sense of self-importance. Therefore he is the prime of persons and as such none in my eye figures more conspicuous in worth than he. (28-33).

Iswara (God) is present in all beings. Thinking in this way, one should bow down before all creatures. O daughter of man, I have expounded unto you both the doctrine of Yoga and that of Bhakti (veneration). By practising one or the other of these, a person attains Divinity. That is the form of the Supreme Soul, the Reverend One. Even this is Pradhana and Purusha, and overtops Purusha himself. This is that Destiny of being which fetters the creatures to exertion. This world acquires its multifarious character from this Destiny. This form of the Reverend One is the cause of the diversity reigning among this and is that agency of the wonderful potency which is entitled TIME. It is to Time that Mahat etc. owe their existence, Time is the stay of all, and entering into beings it brings about their destruction through the agency of the elements. Time is another name of the Reverend Vishnu. He confers the boons pertaining to sacrifices. He is the master of things that subdue people. He has nothing that is dear and has nothing as well that he is averse to. Although devoid of delusion, he destroys those that are under the ignorance of delusion. (34-39).

It is through His fear that air flows everywhere, and it is due to His fear that the Sun imparts heat, and it is through His fear again that the clouds pour down showers of rain. Through

His fear the stars illumine the firmament, it is through fear of Him that the seasonal herbs and plants bring forth fruits and flowers. It is due to His fear that the streams flow on, it is through fear of Him that the Ocean keeps within his bound. It is through fear of Him that fire imparts light and it is due to His fear that this Earth with Her mountains does not go into the depths of the waters. It is by His mandate that the sky allows of people the boon of breath, and it is by virtue of His command that people display their personal instinct with consciousness. It is through fear of Him that those disposers of attributes the deities, preside over creation again and again. It is again for the same reason that this Earth consisting of mobile and immobile is looked upon as being under their governance. That Kala (Time) produces the personalities in the sons through the personalities of their sires and He brings down the Destroyer himself in the form of Death. He is the Prime Purusha and the Lord of all that is. He is the cause of the dissolution of the universe, and yet the Lord Himself is without end and is inexhaustible. (40-45).

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CHAPTER XXX.

THE CURSED COURSE OF THE IMPIOUS.

The Reverend Kapila said,—The clouds are driven by wind, but just as they know not the energy of the wind, so, although moved about by the powerful Time, people do not perceive its irresistible power. Therefore the wealth acquired by the people for procuring pleasures in due course, is destroyed by powerful Time. Thereby the people becomes overwhelmed with grief. This is because people of perverse understanding consider as real their sons, wives, houses, lands and wealth etc. which are not however real. In consequence thereof people attain different births and attain pleasures in them, but they cannot attain liberation. A person belonging to such a low order becomes absolutely stupefied by the illusory energy of the Lord that although they may be dwelling in hell in hellish form, they feel satisfied and would not like to cast off even such a despicable form. O mother! Only those who would not associate themselves with the society of the good, who turn their face from the service of the aged, who are given up heart and soul to the service of their kindred, and those who never worship me, attain such a low state of existence. By reason of their hearts being fast fixed upon their bodies, their wives, their sons, their homes, their beasts, their goods, their friends and their kinsmen, they entertain various sorts of desires ; and due to this they esteem highly themselves. Their bodies burn as it were in anxiety arising from the thought of maintaining and catering for their sons and wives desire, and for this reason these people of impious desires engage themselves even in unrighteous deeds. Due to their souls and organs being engrossed in worldly pleasures, they deem themselves happy to be within the illusions of prostitutes with a view to enjoy them in secret and to enjoy the pleasure of hearing sweet smile and words of infants. Thus being wholly attached to the worldly objects and their pleasures, they take recourse to cunning tricks and untrue words to secure their impious pleasures, but they literally swim in misery, although they would desire driving away the pain attached to those pleasures inseparably. (1-9).

Such persons of perverse understanding acquire riches by going about hither and thither through extreme eagerness to maintain such people by maintaining whom they undergo inferior births in the scale of being. Those ill-fated persons cannot enjoy the riches acquired by themselves, but they enjoy merely the remnants of those who are fed by the formers. At the time when they happen to lose their means of livelihood they anxiously try to acquire living by fresh means, when they fail to succeed in such a fresh venture, then they covet others riches. But if through ill-luck all their exertions prove unavailing, they grow weak and become shorn of their graces, and at that time being unable to support their relations and kinsmen, they become distracted by anxiety, lose their sense and sigh frequently. But the wonder of it is that when such persons become incapable of supporting their kinsmen, then the latter, just as heartless peasants, do not show any care for their old ox, such as their sons and wives etc. do not show their former regard for them. Even at such a state of existence, those persons would gladly be supported by those who were formerly supported by them, and thus they stay on at their homes. At this time they become worn on by old age and diseases, and near the road to death. Those ill-fated persons at that time feed on the food that may be contemptuously thrown before them by their relations, just as the dogs guarding the houses are fed by the householders. Those cursed persons then fall ill, lose their activity entirely, and having no energy or appetite they eat sparingly. Thus they near death. Gradually they experience the more agony, their vital air courseth upwards, their eyes bulge out, and the passage of breathing air become blocked up with cough. At that time they suffer severe difficulty in breathing or coughing and peculiar purring sound emit from their throats. O mother! When so lying at the death-bed and at the point of dying, those persons are surrounded by their sorrowing relations and friends; but though the latter repeatedly exclaim such as 'O father', 'O husband', 'O friend', being fettered by the noose of death, they cannot articulate even a syllable in reply. (10-17).

Being incapable of controlling their senses, and being rather anxious to support their relations, such cursed persons become verily grieved at the sight of and hearing the wails and lamentations of their surrounding kinsmen. Being incapable of bearing the grief they lose consciousness and at the end give up the ghost. Then two angry-looking angels of Death appear there. At the sight of those two emissaries of *Yama* (the king of Death) with their eyes burning in wrath, the dead persons become extremely frightened and discharge urine and excreta. Then the two emissaries of death translate the dead persons from their gross bodies into subtile forms sparkling with fire; and just as officials of a ruler would bound criminals, the emissaries of death fix nooses on the neck of the dead and lead them towards the far off journey. The thrilling and thundering commands of the emissaries of Death then rack the hearts of the dead and they tremble in great fear. On the way the blood-hounds rush towards the dead to make a meal of those unfortunates. At that time the dead persons recollect their past sins and become disconsolate. Oppressed by hunger and thirst and lashed on their back for being led on the way ahead, the dead persons are made to walk on burning sands and tracks being scorched by burning sun and fiery winds. There is no resting place anywhere throughout that tremendous journey, and not even a drop of water is available all throughout. They are made to march on the way with their bodies utterly incapable for the task. So they swoon away over and over again, but rise up repeatedly. After the long and sad faring on this dreadful journey, at last the cursed ones are brought to the abode of the God of Death. (18-25).

The length of the path leading to the abode of *Yama* is nine and ninety thousand Yojanas. The cursed ones are made to finish such a long and sad path in three Muhurtas. Just as they reach the destination, their punishment begins. At some places they are burnt by burning fuels ; at other places they are made to eat their own flesh torn off by themselves or others. On arriving at the abode of *Yama* they see that blood-hounds and vultures etc. are drawing out the entrails of people still living. At other places persons are being stung by serpents, scorpions etc. and as a result thereof those persons are suffering terribly. At some places their limbs are sawn away, at other places their bodies are being trampled over by elephants etc., and at some other places they are being thrown down from peaks of lofty mountains ; at other places they are confined in water or caverns and in consequence they are suffering grievously. Whether males or females, they must undergo the full series of punishments as are pertaining to the hells *Tamisra*, *Andhatamisra*, *Raurava* etc. The wise say that the miseries of hell and the bliss of heaven are found to exist even in this world. The sufferings of hell-life are also found in this world. (24-29).

Whether a person is engaged in maintaining his relations, or in filling up his own belly, he must renounce both and at the end experience the miseries described in brief. The persons who have nourished their bodies by oppressing other creatures, shall have to renounce them and to course all alone to the gloomy hell having their iniquities and impious lives to form their means of subsistence on the way. The sins of those persons engaged in supporting their kinsmen cleave to them in hell, where they shall have to reap their deserts reft of reason and reduced to extreme straits. The persons who would maintain their kinsmen through impious means are awarded the sufferings of living, in the darkest regions named as *Andhatamisra.* After having undergone the full series of sufferings in hell, the sinners are to experience the miseries associated with the lives of inferior creatures. When in course of sufferings their sins are completely expatiated, they then become born again as human beings. (30-34).

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CHAPTER XXXI.

ATTAINMENT OF HUMAN LIFE AND THE COURSE OF TAMAS.

The Reverend One said—The result of the acts done in former birth owe its form to the Divine agency. As such the body of the being in future birth is due to the result of the acts done in former birth. To assume the ordained body, a creature enters womb of a female in the shape of the protoplasm of a male creature. The vital fluid of the male, after entering the uterus of the female, mixes with the blood in the uterus of the female in the course of a single night. Thereupon, after the lapse of five nights the mixture of the vital fluid of the male and the blood in the uterus of the female take the shape of a bubble. After the lapse of ten nights, the bubble takes the shape of a jujube and the form becomes tough. Thereupon it takes the form of a ball of flesh in the uterus. This form of a ball of flesh is called the foetus. In the course of a month, the foetus develops a head; after two months, legs, arms and the other limbs are formed along with the nails, hairs, bones and skin. After the expiry of three months the penis and anus and other cavities etc. are formed. After the lapse of four months, the seven ingredients of the system are developed. After five months, the embryo develops the feeling of hunger and thirst. After the lapse of six months, the embryo is covered with the skin of the uterus, and courses to the right side of the uterus. From this time the embryo is nourished by the food and drinks taken by its mother.

At this stage, inspite of its unwillingness, it has to lie in the womb of its mother filled with urine and excreta. The womb though filled with urine and excreta is after all the place where creatures have their birth. While remaining here, the body of the embryo is bitten by worms that feed on the same on account of its softness. In consequence of the great suffering thereby, the embryo swoons frequently. (1-6).

The embryo remains in the womb of its mother with its limbs rendered severely sore due to the pungent, bitter, sharp, salt, ashy, acid and other things taken by its mother. Remaining covered in the uterine skin which again is covered by the entrails, the embryo is unable to move at will, just as a bird confined in a cage. So that it rests its head in the cavity of its mother's womb and twists its back and neck. At that time it recollects the acts done by it during its past hundreds of births by virtue of its acts done in former births and through the agency of Destiny due thereto. But what comfort can such recollection bring unto the embryo? Thereupon it attains the faculty of feeling, but like the excreta-eating worms residing with it in the same womb, it cannot rest at one place on account of its being perpetually moved about by air working upon it from the seventh month with a view to bring it forth. Thereupon, being afraid to be born again, and feeling the plight thereof, with joined hands the embryo solicits God, who has so ordained the womb to be its habitation, saying,—'I do take refuge in those lotus-feet of the Lord that tread upon the earth. He assumes various forms for the purpose of preserving the neighbouring worlds. It is He who in this way makes me to understand that the plight I am now in is fit for the iniquities I have committed. (7-12).

The Lord exists in me, who am thus confined in the womb of my mother, having this illusory body as a result of the acts done by me in my previous births. But the Lord is ever pure, endowed with absolute knowledge, and undergoing no change in His mind; and it seems to me and I feel it in my burning heart that He (the Lord) only is worthy of being worshipped by me. I do bow down unto Him. This my form comprising of the five elements (*Pancyabhutas*) is illusory and sense-organs with the feeling of the heart are but vain. But the Lord residing in me is yet possessed of unsullied glory. He is omniscient and is the arbitrar of both Prakriti and Purusha. I again bow down unto Him. The way of this world is bound by acts assigned to the respective attributes ; all such acts are however bondages. Can the creature attain the celestial region of the Lord irrespective of His divine grace through whose agency the creature becomes deprived of the memory of its former births and moves on the way of the world ? The Lord only is worthy of being worshipped. That Lord only has granted me the three-fold knowledge of time. We do follow the way of action to which a *Jiva* (creature) is entitled. Therefore we do worship the Lord, with a view to mitigate the three-fold miseries such as *Adhyatmika* etc., the Lord who is existing in mobile and immobile creation alike. O Lord ! Here I am in the womb of my mother, which is but the pit of blood, urine and exrceta etc., and by so remaining here I am suffering the miseries of the unholy surrounding of urine and excreta, and I am being burnt by the heat of the womb. For this suffering here, I am very humbly counting the months awaiting the time to be delivered from the womb. But, O Lord ! When will that time of delivery come ? May the merciful Lord without a peer, who has endowed this embryo of ten months with such a knowledge, be pleased with the holiness of his divine acts. Who can repay the benefits conferred by Him in any other way than by joining his palms in adoration unto him ? (13-18).

O Lord ! I behold both externally and in my heart that eternal and Absolute Purusha who has endowed me with a form capable of controlling the internal and external organs through the faculty of moral discrimination and I feel that lord is presiding over my consciousness. O Lord ! Residing as I do in this pit of suffering, I do not yet desire to issue forth, because that place is gloomier still and resembles verily a cavern. The creature that becomes born to it is at once enfolded by thy power of illusion. As a result of this illusion follows the egoism of a creature and also affection for his wives and sons. Therefore, staying even here, I intend to deliver my soul from the world by own self. May repeated births be spared for me. I have embraced the lotus-feet of the reverend Vishnu right into my heart, so that I do not desiderate the one thing necessary for the realisation of end.

The Lord said—When the embryo is aged ten months and is endowed with understanding it thus prays to the Spirit, even while remaining in the womb of its mother. Thereafter, the air that brings about the birth, despatches its head foremost. On being so driven by this air, the creature experiences extreme affliction, and then it emerges slowly with its head downwards. Just at that time its respiration is stopped and the recollection of its former life is abolished. Then, thus dropping on the ground with its body besmeared with blood, it plays about its limbs like a worm. After having lost its consciousness, it cries repeatedly with its motion turned away. (19-24).

At that time those who maintain him cannot ascertain his intention, and also when anything not intended by him is presented he is unable to refuse it. Even if he be lying down on an unclean bed rendered foul with worms sprung from sweat, he cannot rub his body, neither he is able to attempt at sitting or rising up therefrom. Just as worms bite worms the child's soft skin is bitten by gad-flies, knats, bugs, mosquitoes &c. The child is furnished with feeling even while remaining in the mother's womb as the embryo, and the child is very well able to attempt at sitting or rising up thereform. Just as worms, bite worms, the child's soft skin is bitten by gad-flies, knats, bugs, mosquitoes &c. The child is furnished with feeling even while remaining in the mother's womb as the embryo, and the child is very well able to feel the pain consequent upon the biting of the flies &c. as aforesaid, but he is unable to protect himself. O mother! The child has thus to suffer the miseries of various sorts up to the age of five years. Thereafter he has to suffer the efforts at learning. Thus he attains youth and thereupon he arrives at manhood. At this stage, on his being unable to obtain riches up to his desires he feels pained at heart, and due to ignorance he is wrought up with wrath. Thereupon with the advancement of his age, his pride and anger increases. Thus he comes to clash and quarrel with others which brings down destruction upon him. Being devoid of real knowledge he becomes unduly attached to the body without understanding its being comprised of the five elements. Due to such attachment, he entertains improper idea of his self and by reason of that egoistic idea he observes "This is I" "This body is mine" and the like. Then due to such wrong ideas, he imputes self to the body. (25-36).

Thereupon with a view to benefit his body, he becomes actuated to perform such actions that fetter him to the world, and consequently rebirth. In reality, the body is incapable of compassing real good to his self or soul, for the body is bound both by ignorance and action. This bondage afflicts the Jiva greatly and appears again and again. Besides, if the creature remains established in righteous path, but associates with those of unrighteous minded, in that case too he must have to suffer hell and bondage as aforesaid. Association with the impious people is exceedingly pernicious, inasmuch as it destroys truth, purity, clemency, intelligence, grace, fame, sagacity, seeing equality, control over the senses and the powers of yoga &c. In such restless body, the ignorant person regarding the body as the self becomes a puppet under the influence of females. The association with the impious ones is therefore absolutely improper. O mother! The company of women and of those that associate with them is far more injurious than even association with the impious people. (31-35).

Brahma, the Creator of the creatures, was captivated by the charms of his own daughter. Finding her father setting his heart on such a heinous act, his daughter assumed the form of a doe and took to her heels out of fear. Thereupon, shameless Brahma too assumed the form of a deer and rushed towards her. As even Brahma himself was bewildered by the infatuation of a woman, what to speak of the creatures created by him such as Marichi etc. And the Kasyapa etc as created by Marichi and others, and the deities and human beings as created by Kasyapa etc. to have duped by the enchantment of females, with the singular exception in the case of Narayan-Rishi. Further, just behold the force of the influence of *Maya*, (the illusory will or the creative energy of the Lord) in the form of a female. Maya in a twinkling brings down even heroes capable of conquering the cardinal quarters of the globe. Those who intend to cross over to the other shore of the ocean of yoga, must shun the society of women. The Yogins say that the persons who by virtue of the society of the good have achieved great spiritual development, look upon women as the door of hell. Created by Divine energy, Maya (the power of illusion) assumes the form of a female and approaches a person slowly under the pretext of affording service unto him, but a sensible person should regard her as well covered over with grass (forming just a pit-fall) to encompass his destruction. Owing to attachment to the society of women, a Jiva becomes a woman, and due to utter ignorance deems my said power of illusion, appearing as a male, as a husband granting sons, wealth and home. (36-41).

Just as the enchanting song of hunter is death to the deer, even so the Jiva transformed as female craving after emancipation must look upon the power of Maya (illusion) as her own destruction in the form of illusory son, husband and home created by divine will. O mother! Coursing of a Jiva from one world to another is not impossible. Jiva has an attributive form of Linga-body. The Jiva with his linga body goes over from one world to another and the results of actions which he continues to perform. When a person's linga body (his gross body) is compounded of the elements undergoing change, he becomes incompetent for action then arises the existence of the state known as his surcease. When those two are fit for action then he is said to be born, and the contrary to this is his death. When a person having the consciousness of individual self says "This am I" then he is generated. Just when the eye-balls of a person losing their power of vision, the person himself is said to be losing the power of vision, even so when the gross body of the person becomes degenerated, his linga body is degenerated along with it, and this state is termed as the death of the person. (If a creature has in reality no birth or death, then) the Jiva should not fear death, nor should he be solicitous of life, or to put himselp to trouble on account of living. A sensible person being congnisant of this nature of the Jiva, should live in this world renouncing evil association, and attachment to the body and the world; and he should course through the world with the help of adequate intelligence backed by the power of yoga and the faculty of moral discrimination. (42-47).

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CHAPTER XXXII.

ATTAINMENT OF EXCELLENT STATE AND RETURN THEREFROM.

The Reverend one said,—A person in domestic life, who once having extracted his own religion from desire (*Kama*) again reverts to satisfy the latter (desire), is called to be stupefied by the influence of desire (*Kama*) and averse to piety consisting in the worship of the Reverend One. He reverentially worships the deities and the manes by performing various sacrifices. Thereby his intellect (*Buddhi*) becomes enshrouded due to the great earnestness in the worship of those deities and the manes. With his sense so stupefied, he observes various vows with a view to securing the graces of those deities and the manes. As a result of such devotion, he attains the excellent region of the Moon and there he enjoys Soma Juice. But after the period of such enjoyment is over, he has to return to this world. When (at the time of the dissolution of the universe) the Lord Sri Hari would lie down in His eternal slumber on the serpent couch of *Ananta* (the King of the Serpents), all excellent regions that are attainable as a result of practising excellent morality in household life would dissolve. But those intelligent persons who do extract their own morality from out of desires, and on the contrary who shun company, dedicate the fruits of their actions to the Supreme Lord, become calm and pure of spirit, restrain their external desires, free themselves from all attachment, banish pride and maintain their own righteousness, are filled with the principle of goodness (*Sattwa*) and have their hearts freed from all dross andattain by means of the solar rays to that Absolute and Supreme Lord who is the sole cause and stay of the universe. Also those who worship *Hiranyagarbha* through the influence of Divine-will gradually attain to the same Absolute and Supreme Lord. (1-7).

They dwell in that region for the period of two *Parardha* till the end of Brahma. O Mother! Brahma intends to dissolve this universe composed of the elements viz. earth, water, energy, air and ether; of the organs, the object of perception of the organs namely those perceived by touch, sound etc. and of consciousness, and thereupon Brahma reduceth himself to the three principles and after passing two *Parardhas* in that condition he enters into the eternal Lord. Those Yogins who thus coursing far off enter into the Reverend Hiranyagarbha, in consequence of their having controlled life and passion, along with him obtain that region of the excellent felicity in the shape of the most excellent prime person, even Brahma himself; and this is because of their still not being free from a sense of self-importance. Therefore, O mother, do thou reverentially take refuge under that Reverend One, who hath his abode in the heart of every creature, and whose power is celebrated all round the universe. On the three principles mingling with one another on account of his regarding himself as different from the Lord, the original creator of mobile and immobile Brahma, bearing the Vedas within himself, along with the sages such as Marichi and others, those foremost of Yogins such as Sanatkumar etc. The Siddhas, and those that draw people on to yoga by means of disinterested acts of piety, obtains that one presiding over the three principles on the occasion of the dissolution of the universe, —that first incarnation of Brahma himself; and then impelled by the Lord in the form of Time, they are again born as formerly; and after enjoying the riches acquired as a result of their actions, all the sages who accompany him, come back to their own regions. (8-15).

Those persons that set their hearts on action and properly perform all daily rites with due reverence, as well as those persons who specially direct their attention for the attainment of particular ends, yet on account of their being swayed by desire, and due to their not having conquered their senses, and of the consequent predominance in them of the principle of activity;—with their minds narrowed and attached to their homes etc., worship the ancestral manes; those persons that follow righteousness, interest and desire but set their face against the celebration of the mighty power of the Reverend slayer of the daitya named Madhu, which is worthy of being celebrated, and those persons who like swine, feeding on dung in preference to thickened milk,—hear the stories of wicked people, leaving aside the holy story of Achchuta (the Lord Sri Hari), must be known as doomed by Destiny. Such people pass on to the world of the ancestral manes by the south way of the sun. Then returning from that place, they are sprung on their sons etc. And must perform all the acts concluded by the rites of funeral. On their good acts being exhausted in course of time, and their period of enjoyment having expired, through the agency of Destiny, they are rendered inert and drop down to this world. Therefore, do thou engage thyself heart and soul to the worship of that Supreme Lord Sri Hari, by means of that reverence which has taken refuge under the excellencies of Sri Hari, for his lotus-feet are alone worthy of being worshipped. (16-22).

On reverence (Bhakti) being rendered to the Reverend Vasudeva, the power of moral discrimination speedily follows along with that excellent knowledge that makes one capable of realising Brahma. When the heart of the sadhaka (devotee) fast anchored the image of the Lord as a result of overflowing love for the Lord's perfections, does not see any difference in the diverse objects cognisable by the senses, then the devotee sees his soul manifesting itself in its native splendour, and foregoing all company, and ceasing to have likes and dislikes regards everything with an eye of equality, and developed into perfect knowledge attains the conviction that I myself am verily the Supreme felicity. It is the Reverend One as absolute knowledge who is known under such appellations as the supreme Brahma, the supreme spirit, the Supreme Lord, the Supreme Male Being etc. Although one, yet as knowledge, the Supreme Lord appears many as the spectator, the spectacle and the material of the object seen. The object desired by the Yogin is the dissociation of his soul from all contact with mundane objects. Due to our ignorance the one Brahman, devoid of attributes, appears as many in the forms of objects perceived by the external organs of sense. Just as the one Mahat, in the form of consciousness, having been the principles of goodness activity and dullness, became the five elements, and the eleven organs and as the creature, and his body consisting of this mundane egg and this universe, manifest themselves through the instrumentality of Mahat and the others, in the same way the external world, compounded of the elements which being cognised by the senses, has the Supreme Spirit as its numenon. The persons whose mind can concentrate its forces, who has freed him from all worldly associations, who has turned away from the world, can view the eternal Deity through the help of reverence, devotion and Yoga, and the world ceases to have an existence for him. (23-30).

O reverend mother! I have thus expounded the knowledge of Brahma. It is by this knowledge that one attains an insight into the heart of Prakriti and Purusha. This knowledge frees one from the fetters of the three-fold miseries and of the three principles, bestows on him reverence for the Supreme Lord. Both the above blessings are indispensable, inasmuch as each of them is capable of making one competent to attain the Reverend One. Just as the same material object has various aspects responding to the different senses, so the same Reverend One appears many through the various aspects of knowledge. Through Purta-rites, sacrifice, gifts, asceticism, study of the Vedas, solution of the doubtful spiritual points, control of sense and spirit, mendicancy the various kinds of yoga pertaining to the various limbs of the body, exercise of reverence practice of righteousness, distinterestedness and the like other pieties, based respectively on desire or dispassions, knowledge of the self steady power of moral discrimination etc., the self-manifested Brahma devoid of attributes appears as though clad in them. (31-35).

O mother! I have thus explained to thee the four varieties of the doctrine of reverence, as well as Time which rusheth after people and whose course is unmanifested. I have also explained to thee the various kinds of worldly life which are forged by the acts of creatures arising out of ignorance, and entering into which one becomes deprived of knowledge of one's doings. But these teachings must not be imparted to persons given to causing troubles to others, a cheat, or a person devoid of meekness. Nor should these teachings be taught to one who is inert, wicked in nature, haughty in temper, covetous in tendency, attached to the members of his family, devoid of reverence for the Reverend One, bearing ill-will towards His devotees. On the other hand, these teachings must be imparted to those persons who are endowed with veneration, possessed of reverence for the Reverend One. Humble in nature devoid of malice, bearing friendly feelings for all creatures, given to service unto others, who regard everything with indifference, bearing gentle souls, free from envy, and pure and who look upon the Reverend One as dearer than object that are dear. The person who once listens to the above teachings in a spirit of reverence, or the person who consigning his soul to the Reverend One practises these teachings in action, undoubtedly attains the state of the Reverend One. (36-43).

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CHAPTER XXXIII.

DEVAHUTI ACQUIRES TRUE KNOWLEDGE.

On hearing the instructions of Reverend Kapila, his mother Devahuti, the beloved wife of Maharshi Kardama, had her ignorance dispelled. Thereupon, after showing due obeisance, she began to eulogise Kapila, the founder of the Sankhya system of Philosophy. Devahuti spoke,—O Lord! This thy holy frame is composed of the elements (*Bhutas*), organs (*Indriyas*), soul (*Atman*) and mind (*Manas*) as manifested. It is the source of eternal chain of action. Therein contained is the receptacle of the principles as they are current. The self-sprung Brahma, having been originated from out of thy lotus-navel, meditated upon the form of thine as in the state of being embedded on the surface of the waters. But he could not have it in his vision. O Lord! Thou art without any action, and yet through influence of the course of actions and thereby dividing the three-fold principles, thou bringest about the creation, preservation and destruction of the universe. Thou art of true intents, and thou art the Supreme Lord of all creatures, and thy thousand and one powers are irresistible and indisputable. At the time of dissolution of the universe it was thee who bore the universe in the belly; and yet how could I hold thee in my womb? O Lord! Even thy infancy is a wonderful display of thy power of illusion; otherwise how could thee lie down alone on a banian leaf sucking the toe of thy foot? Just as the incarnations of Baraha and other forms are the result of thy manifestation of divine will, even so merely at will thou hast assumed this thy present form with a view to chastise the impious ones and to advance the cause of attainment of powers or wealth of yoga and true knowledge by thy devotees. If even a *Chandala* (the lowest sect of Hindu religion) hears or chants thy hymn, bows down unto thee or performs rituals by way of worshipping thee, he is instantly rendered pure, and becomes fit for celebration of the *Soma* sacrifice. What then to speak of his being rendered pure at thy sight ? (1-6).

If a Chandala utters thy name on the tip of his tongue, he becomes worthy of reverence. Those persons who have pronounced thy name, are really persons having performed *Tapasya* (austerities), they are really the persons having poured on oblations into fire (sacrificial fire), they are really the persons having taken their bath in holy waters, they are really the persons treading the path of truth, and they are really the persons having studied the Vedas in the true sense of the term. Thou art the Supreme Brahman. Thou art the Prime Person. Thou art the Purusha worthy of being meditated upon in a fully restrained mind. By thy energy the current of the principles is destroyed. It was in thyself that the Vedas existed at the time of the dissolution of the universe. Thou art the Lord Vishnu Himself under the name of Kapila. Therefore, I do bow down unto thee.

Maitreya said,—On being thus hymned by his mother, Devahuti, the Reverend Kapila addressed his mother in words impregnated with deep feelings :—O Mother ! The path of religion that I have described unto thee as aforesaid is capable of being easily persued by thee. Do thou now follow it fully. By following this path, thou wilt easily attain emancipation even in this very life. O Mother ! This path is followed by even such Munis as Brahma and others having the knowledge of Brahman. Do thou also entertain due reverence unto it. By following this path, thou wilt attain the indestructible Absolute. Those who are ignorant of this view of mine fall into the jaws of Death.

The auspicious Maitreya said—Having thus explaining the easy way to emancipation to his mother, the Reverend Kapila departed therefrom with the permission of his mother Devahuti engaged in the path of Yoga in harmony with the Sankhya system of philosophy as promulgated by her son. (7-12).

Thereupon, Devahuti continued to stay at that hermitage which resembled a flowery wreath on the head of Saraswati, following the path of Yoga, and being deeply engaged therein. In consequence of her bathing thrice, her dark ringlets of hairs were turned grey and knotty. On account of the hard austerities, her body clad in rag grew emaciated. By virtue of her austere asceticism, and yoga exercises, the asylum of Prajapati Kardama (her husband) wore an incomparable grace, such as was coveted even by the celestials. The beds of the hermitage were milk white ; the bed-steads were all made of ivory, ornamented with gold. All seats there were made of gold with soft cushions thereon. The walls of the mansion were studded with transparent crystals and emaralds. The mansion was illumined with the brilliant rays of jewelled lamps ; and the damsels there all were adorned with precious gems and various valuable ornaments. The garden and orchards surrounding the mansion contained therein various flowers and celestial trees enhancing the gracefulness of the hermitage. In those gardens and orchards pairs of merry birds sang melodious songs and the maddened black-bees used to hum sweetly. (13-18).

When Devahuti entered into the tank performed with the aroma of the lotus therein, hosts of celestial nymphs and Gandharvas sang her praises and she was constantly looked after by her husband Kardama Rishi. Therefore that hermitage was coveted even by the damsels of the region of Indra, the king of the celestials. Still Devahuti left even such a hermitage without any sore in her mind. She did not feel any sense of sorrow or regret for so leaving the much coveted household. Only her countenance betrayed a shade of sorrow on account of her separation from her son. On the one hand her husband had gone to the forest to lead a life of mendicancy ; and on the other she was so separated from her dear son. Therefore she was disconsolate just as a cow exceedingly fond of her calf. O my child ! Devahuti was engaged in the contemplation of her son, the Reverend Kapila. Thus it was that she was so shortly able to lose all attachment for such a covetous home. Thereupon Devahuti engaged herself solely in the meditation of the Lord in her mind just in the same minutest way as advised by her son, the auspicious Kapila. (16-23).

Purifying her heart by means of devotional swell, contemplation of the Lord's image, strong moral discrimination restricted diet and modes of living, and a knowledge relating to Brahman, Devahuti was reverentially engaged in contemplating that Omnipresent Soul, a sight of whose real form drives one of the vestures put on by His energy of illusion. On account of the influence of this dual contemplation, Devahuti's mind was established in that Reverend Brahman, who is the refuge of all beings. The consciousness of being a creature having been gradually removed from her mind, and in consequence thereof the sense of sorrow or pain having vanished, Devahuti attained freedom from desire; and her spiritual absorption having been intensified, her delusion as sprung from the principles was removed. Thereupon, just as one awaking from sleep does not accurately recollect his dream, Devahuti did not fully remember her body. But at that state of existence, Devahuti's person was nourished by Vidyadharis created by Maharshi Kardama. Her person did not grow lean on account of the absence of mental langour and on being covered with dust, her body resembled in splendour, a flame covered in fumes. If at any time her hair became disevelled, or her cloth fell off her person, on being deeply engaged in Yoga she did not perceive it on account of her mind being constantly absorbed in the meditation upon the Lord Vasudeva. Thus, by following the course pointed out by auspicious Kapila, Devahuti in a very short time obtained the Reverend One who is ever free, who is the Supreme Spirit, and whose form is the Soul of the Universe. (24-30).

The spot where she attained success has become a highly sacred place renowned over the three worlds, and known under the name of Siddhipada; and her body whose impurities were worked away by yoga exercises has been transferred into a river. This stream is superior to all others, and it confers success in a greater measure. It is ever worshipped by the Siddhas.

Having taken the permission of his mother Devahuti—that mighty yogin Kapila at first went towards the North. On the occasion of his departure, he was hymned by Siddhas, Charanas, Gandharvas and ascetics, and Ocean presented him with an Arghya (an offer of flower, grass etc. as in worship) and granted him also a dwelling. Upto this time, he is engaged in Yoga for the welfare of the three worlds and those following the Sankhya system of philosophy still sing on his praises. O my child! I have thus narrated to you everything that you had asked me for. The conversation of Kapila and Devahuti is very sacred. Those who hear or read the particular account of the Yoga exercises of Reverend Kapila, have their mind steadily centred on the Lord having Garura for His banner, and at the end attains to the lotus feet of God. (31-37).

END OF BOOK III.